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HELP *for the* SINCERE.

IN PLAIN
MEDITATIONS

Both Leading to, and Stirring up,
The Faith which works by Love.

Humbly offered

As needful for these **T I M E S**.

By **GEORGE FENWICK, B.D.**

Rector of *Hallaton* in *Leicestershire*, and late
Fellow of *St. John's College* in *Cambridge*.

*Commune with your own Hearts—
While I was musing the Fire kindled—*

L O N D O N:

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The PREFACE.



*Presume to call the poor Help which these Papers offer, needful for these Times, because it is to be feared that many have fallen, or are falling, from the Truth as it is in Jesus. And for a more particular Account of the Things, which it is hoped they will lead the Reader to think of, I beg Leave to refer to what is drawn up, as such, at the End of them. If the Manner in which those Things are here represented were but answerable, I should not doubt of their appearing worthy to be attended to, by all that regard the End for which they are presented to the Publick, which is for the Glory of God, that The Son of God may be glorified: * who—to the Shame of every one that lessens*

The P R E F A C E.

sens His Glory — speaks most awful, and most awakening Words by the Prophet,† Though I have redeemed them, yet have they spoken Lies against Me.

I am very sensible, that — even with the Corrections of a worthy and judicious Friend — what is here offered, is far from being what it might be. But I know that even weak means can prosper in the Hand of God: His Strength is made perfect in Weakness; and, through His Blessing, I hope it may be received as a small Specimen of what may be done in this Way; and which may stir up able Hands and pious Hearts to do it; for the Satisfaction of the Doubtful, and for the leading every one to consider the great End of the Commandment, and why God hath in these last Days spoken to us by His Son! They will reverence My Son — He said. And what can we think of — but loving Him, who so loved us as to give His only-begotten Son, that we might not perish?

As a small Specimen of what may be done in this Way, I say, I offer these Papers. And, surely, much might be
done,

The PREFACE.

done, if Men could be brought to set themselves before their Maker, and then reason as in His Presence, of the great Truths, which are by some so coldly believed, and by others, more bold than wise, so wantonly rejected. The Awe of that Presence, surely, would quiet their Minds, and help them to learn the Obedience of Faith. It might lead them to love more, and dispute less; to see that Places urged as Objections, are, in Reality, Confirmations and Proofs of what they are urged against; to beware of that Presumption, at least—that Rashness, in departing from the good old Paths, and in judging of the Deep Things of God—which too many, in this Age, have most unhappily fallen into.

Perverse Disputings of Men of corrupt Minds have, in all Cases, very bad Effects! And in those great Articles of the Trinity and the Incarnation, they seem to have had, on very many, this most pernicious one, that they imagine them to be only Things to be disputed about,—meer Matters of Controversy—or, at most, what it is enough coldly to
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profess in our Creeds: whereas they were intended to be the Things we should live by — the great Motives to Love and Obedience; and what should render Christians, truly, a peculiar People zealous of good Works.

I live by the Faith of The Son of God, who loved me — *said St. Paul: * and This is the Victory that overcometh the World, even our Faith, said St. John.† If we ask, what Faith? The next Words may satisfy us; it is the Belief that Jesus is The Son of God.*

It was through this Faith, that the Primitive Saints, and all the Martyrs and Confessors of old, became more than Conquerors. And it is to the Want of it in some, and the not attending to it in others, I conceive, that we are to impute that open Corruption of many, and that Looseness — as of old it would have been thought — both in Principle and Practice, of some who condemn that open Corruption, which this Age is distinguished by. We could not be either corrupt, or careless, if we felt the Love
of

* Gal. ii. 20.

† 1 John v. 4, 5.

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of God in giving His Son—that we might have Life, and Life eternal too.

This Love I have endeavoured, in these Papers, to make my own Heart feel, by assuring myself from the Scriptures, that it really was The Son of God—His true and proper Son—that was given. And all that I wish—and for which I shall bow my Knees, at the Throne of Grace—is, that these my poor Endeavours may provoke others, to strive that their Hearts may feel it yet more effectually.

I know not how any one can think of wearing the Name of a Christian, that will not endeavour it. Sober Christians, and serious Christians, we must be; or—we shall find that we have no Fellowship either with The Father, or with The Son—either with Christ, or with God. It is to the Heart that the Christian Faith addresses itself; and if it be not felt there, it can avail us nothing.

I shall only add—with respect to these Papers—that, as in the eighth Meditation of the Second Part, the serious Reader may find, I hope, a truer, and more affecting

The P R E F A C E.

fecting, as well as more plain Account of the Sacrament of The Lord's Supper, than in a late strange Book, which, very unjustly, bears that Title; and, in the twelfth, very plain Reasons for believing the Eternity, and confessing the Justice, of Hell Torments: so, in that which begins the first Part, I endeavoured to suppose myself in, what is called, a State of Nature; unassisted by any Revelation, and left to find out the Way to Happiness, purely by my own Reason. It will easily be perceived, that I am far from thinking it, of itself, a sufficient Guide. And indeed, the chief Thing that I find it assures me of, in that Matter, is, that the Happiness of every reasonable Creature does, and must consist, in the Knowledge, and Love of God. Every one that imagines it to consist in any Thing else, will, e're long, be convinced of his Mistake. And if any such should peruse these Papers, I only beg that, for the present, they will suppose it to be true: and then set themselves with due Seriousness and Reverence, before that awful Presence, into which, with all Humility, I now desire to lead them.



Glory



Glory be to GOD in the highest.

PART I.

MEDITATION I.



TERNAL God! Author of my Being! Giver of my Life! Maker of all Things! Blessed Fountain of all Perfection and Goodness! Behold, I beseech Thee; Oh! behold with Mercy, a poor, unworthy Soul, that desires to *know Thee*—to find the Way to Thy blissful Presence—to learn the Things which may cleanse me from my Corruptions, and fit me for *the Pleasures which are at Thy right Hand for evermore.*

B

NOTHING

Nothing less can satisfy my Soul. In Thee only, O gracious Author and Preserver of my Life! In Thee only it can find Rest and full Contentment. If I were to possess all that this World affords, I should find nothing but Emptiness and Vanity; some present Amusements, and short-liv'd Delights, which waste in the very Enjoyment, and rather increase, than extinguish, my Thirst after Happiness. It is Thy Presence only that can afford a *Fulness of Joy*: it is at Thy right Hand alone that there is *Pleasure for evermore*. With Thee only is the *Well of Life*—the never-failing Spring of pure, unmixt Delight: nor can my Soul ever rest till it returns to Thee, and finds the Way to delight it self in Thy Goodness; 'till it has some Feeling of Thy gracious Presence; some *Vision* of Thy Blessed Self; some more intimate Knowledge of, and even *Communion* with, Thy all-perfect and adorable Nature.

BUT how, O gracious Maker! How, or by what Means, shall I find what my Soul thus desires, and labours after? Sure I am, indeed, that Thou art pleas'd with every Thing that is wise and good: but then, I am as sure that Thou hatest, and dost even abhor, every Thing which is of
a con-

MEDITATION I. 3

a contrary Nature. And of this I find a great deal in my self: and do here with Shame confess, that I do very little, if any Thing, which, before Thee— even with Allowances made to human Frailties and Imperfections— I can pretend to call wise and good.

IF I set my self to pray unto, or to praise, Thy adorable Majesty, I cannot so much as command my Attention: no; wandring Thoughts will always be crouding in, and disturbing my Addresses. If I in any Way converse with others, what I do, or say, will never bear a strict Examination, even in my own Thoughts; and much less before Thee. Many Things there are, even when I am the most careful not to offend, which I am sure must offend Thy most pure and holy Nature. With me, I humbly confess, it is always, and in all Things, so. My very best Actions, I am sure, cannot bear Thy Judgment, because they will not abide my own. No: they are attended with so many Imperfections, and so many Blemishes, either in the Motives from whence they proceed, or in the Manner in which they are done, or in the Self-glorying which they cause in me, as if I did them altogether by my own Power; that, in my cooler Thoughts,

4 MEDITATION I.

I cannot but confess, I want a Pardon even for, what I have been too apt to call, my moral Virtues. I do nothing, I am now convinc'd, which can deserve that worthy Name, or Thy Approbation. No: I will no longer pretend to Righteousness, and Self-Justification. My Business shall be, to find the Way to Pardon, and Thy most gracious and Soul-healing Mercy.

THE Way to Pardon— O Thou just and holy God! To a Pardon, not only for the many Defects and Faults, which I my self can spy, in the best and fairest of all my Doings: but also for the numberless Offences and Follies, to which my Soul is conscious—for the Rashness of my Youth—for the more deliberate Transgressions of my riper Years—for all the Evils which in Thought, Word, and Deed, I have committed in Thy Sight, and against Thee! Who? Where is he, that can assure me of it? My guilty Heart misgives me, and dares promise no such Thing. For, what if I say, I am sorry; I repent, and will offend no more? What avails my Sorrow? Or, By what Means shall I keep my self from again offending? And how, then, can I expect a Pardon; from a just and holy God, *the Judge of all the Earth,*
who

who must *do Right*, and render to every one *according to his Deservings*?

BUT, Is there no Hope? Is there not *Mercy with Thee*? Doubtless, gracious Lord! But then there is Justice also: and that requires, I know, that every Thing should have its just Recompence, and every Person go to his proper Place. Thy Goodness, therefore, I do not doubt of: Thou hast Pity on my Soul, and wilt deliver it from Misery, if it can, in any Way, be delivered from its Corruptions; if it may, thro' Thy Goodness, be cleansed from the Guilt and the Pollutions of my Sins, and obtain some Resemblance of, and Likeness to, Thy Purity. But if this be not done, I see no Help, nor any Hope, but that I must go to *my own Place*: be denied the Pleasures of Thy blissful Presence, and all Feeling of Thy Love. And then—What Comfort is there left? What can be my Portion, but Misery and Horror everlasting?

Too easily, alas! we here find Means to delude ourselves with other Hopes. But these Hopes must all vanish, when this Earth is remov'd from me, or I from it; when the *Veil of Flesh* is withdrawn, and all the Powers of my Soul are awakened.

6 MEDITATION I.

Then, if I am shut out from all Feeling of Thy Love, I shall be shut out from all Happiness: and, by that alone, given up to a State of inexpressible Torment—to the raging, endless Burnings of an unquenchable Thirst after Happiness; of Anguish, and Remorse, for the Loss of that Happiness for which my Soul was by Thee designed; which it knows it might have been, but then will feel it never can be, a Partaker of; nor yet have its own irregular, and wicked, Desires ever satisfied.

It cannot be otherwise, if I continue in my corrupted State: if I am not cleansed from the Pollutions of my Sins. They are the Leprosy of my Soul; and have made it all over foul, and filthy: they have made it not only unfit for, but unable to bear, Thy glorious Presence. If, therefore, I am not cleansed from their Guilt, and from those Desires, and corrupt Likings, with which they have filled my Soul; what Help can I find, even from Thy Mercy and Goodness, which, infinite as it is, cannot make those happy, who *will be miserable*: who are still cleaving to that which turns them from Thy Love, and, by that Means, makes them unable to bear the Light of Thy glorious Presence; the
dazling

MEDITATION I. 7

dazling Beams, and Lustre, of Thy Holiness and adorable Perfections? Dazzling, to be sure, they must be to all: even to the purest, and most perfect, of all Thy Creatures. But amazing, assuredly, and such as its Corruption cannot bear, they would be, to a Soul that labours under the Guilt of Sin; and feels it self fallen from that Perfection of Nature, in which it was, by Thee, created.

THAT, surely, must be the Case of *us Mortals* here on Earth. Doubtless, O Thou blessed Fountain of Goodness! we were not made, by Thee, such as we now are. There has been some Change in our Nature, since it came out of Thy Hands. Whatever is Thy Work, must be good in its Kind, and filled with all the Perfection it is capable of. It must be free from all Tendency, and Inclination, to Evil. *We* are not such: at least, *I am not*. And, Who is there that, after a serious Examination, would not join with me, and confess, as I do before Thee, O Thou great Searcher of Hearts! that my Will is perverse, my Passions irregular, and my Senses, often, the Inlets of much Impurity. I am not, therefore, what Thou madest me: no; my Nature is, by some Means, corrupted; it is changed into *another Likeness*.

8 MEDITATION I.

ness. It must, therefore, until renewed, be always incapable of the Joys of Thy blisful Presence.

MAY I hope for this Mercy? May I hope that Thou wilt *renew me, after Thy Image, in Righteousness and true Holiness?* that Thou wilt cleanse me from my Sins, and purge me from my Corruptions? that Thou wilt again *create a right Spirit within me*—such as shall put me upon *striving*, at least, after real Holiness, and the nearest Resemblance I can attain to Thy Purity? If I can hope for this Mercy: or if Thou, beyond my Hopes, shouldst encourage me to think that Thou wilt grant it; then shall I think it possible, for me, to find the Way to Thy Heaven, and to *the Pleasures which are at Thy right Hand for evermore.*

BLESSED, then: for ever *blessed be He that shall come in the Name of the Lord*; that shall come and shew us Thou art pitying our lost and helpless Condition. And, lo! I see Him—Him whom Thou hast sent—*Jesus of Nazareth*—coming in Thy Name; and coming too, to *save us from our Sins.* Gracious Design, most needful for my Soul! most worthy of Thy Mercy! Let me hearken, then, and
look

MEDITATION I. 9

look diligently into that *holy Book* which sets before me this *Saviour*. Let me *hearken to what the Lord God shall say: He shall speak Peace to His People, and send Redemption to every Soul that waiteth for Him.*

THOU *hast fallen by thine Iniquity, I find Thee saying.* I confess it Lord! I confess, and with humble Sorrow do acknowledge, that so it is. But— Return unto the Lord thy God, Thou art graciously pleased to say likewise. And again, Return unto me, for I have redeemed thee.†*

* Hosea xiv. 1.

† Isaiah xlv. 22.





MEDITATION II.

RETURN unto Me, for I have redeemed thee; I have found Thee saying. I do, Lord! I desire, at least; I humbly, and earnestly desire to return. Oh! take away all Iniquity, and receive me graciously. Thou hast redeemed me; redeemed me by Jesus, Thy Beloved: and the more that I look into that *holy Book* which contains the Prophecies of His coming, and the Account of His Holy Life and Doctrine, the more I am satisfied and convinced, that Thou hast given Him, as a *Propitiation for Sin*, and to be the *Author of eternal Salvation*, to all them that obey Him.

AT sundry Times, and in divers Manners, I find Thee there speaking to the *Fathers*. I find Thee shewing, by the most evident Proofs, that Thou delightest not in the Death of him that dies, but that Thou wouldst have all Men to be saved: that Thou art a God merciful and gracious, forgiving Iniquity, Transgression, and Sin—to every

MEDITATION II. 11

every Soul that will return: leaving only such as *will not* hearken to Thy Counsels, to *reap the Fruit of their own Way*, and *be filled with their own Devices*.

FROM the Beginning Thou didst give most sufficient and clear Proofs of this. Thou didst create Man, *after Thine own Image*, in Righteousness and true Holiness. Upright and pure, he came out of Thy Hands: and such he might have kept himself. But *he fell*: he defac'd that Image, by transgressing and sinning against Thee; and, after that, begat Children *in his own Likeness*—sinful and corrupt, as he had then made himself. Hence came that Corruption of my Nature which I now bewail: hence—that *Law in our Members, warring against the Law of our Minds*, and *bringing me, and every Man, into Captivity to the Law of Sin*.

BUT yet Thou wouldst not leave them without Hope, and a gracious Encouragement to trust in Thy Goodness. No: from the very Beginning Thou didst *draw them* to Thyself, and lead them to Repentance, by the Promise of a Redeemer—of one, who should *bruise the Serpent's Head*; so leading them to hope, and therefore to strive, that they might recover *Thy Likeness*.

THIS

THIS most gracious Promise was made before the Soul that sinned; before *Adam*, with his Wife *Eve*: and, by them, doubtless, carefully inculcated to all their Children; which, at that Time, were all the World. The World, therefore, had then a most gracious and sufficient Encouragement to seek Thee, and labour to recover *Thy Likeness*. Some there were who did so: and tho' the far greater Part corrupted themselves, and were daily growing worse and more wicked; yet thy good *Spirit* was still *striving with them*. Thou wast often pleased to shew, in many Ways, that *Thou changest not*: and particularly, to such as were best disposed to receive it, didst give repeated Assurances of the *Blessed Hope*—the *promised Seed*; and that, as a *Blessing to all Nations*, and for *all the Families of the Earth*.

THESE Things I believe, O gracious Lord! because I find them written in that *Holy Book*, which, with all Humility and Reverence, as well as Thankfulness, I receive and acknowledge as *Thy Word*. As such it has been receiv'd, and deliver'd to us, by those who, having all proper Means and Opportunities, did carefully examine and consider the several Evidences and Testimonies,

testimonies, upon which they received it. And as such it deserves to be received, because it every where shews the Marks of Thy Blessed Spirit, guiding the holy Penmen, and leading them to record every Truth, and every Thing, which Thy Wisdom designed, and Thy Goodness directed to be written, for the Use of such as seek Thee, thro' all the several Ages of the World. It was *all given by Inspiration*, I most firmly believe, because Thy Spirit breathes in it all: and it lays before us the wise Counsels, and gracious Designs, which, in all Ages, Thou hast been executing, for the Accomplishment of Thy merciful Purpose, of redeeming fallen Man; of restoring him to the Capacity and the Hopes of that Happiness, for which Thy Goodness had created him.

SUCH Things, as there I find, could never have enter'd into the Heart of Man, if Thy Goodness had not designed, and Thy Spirit revealed them. From the Beginning to the End of the *Holy Book*—thro' written by different Men, at different Times, and even in several distant Ages of the World—I see the same gracious Design, of *bruising the Serpent's Head*, and *destroying his Works*, sweetly, but wonderfully carried on, by *Prophecies*, by *Miracles*,

14 MEDITATION II.

cles, by holy Commands and heavenly Laws, enforc'd by gracious Promises and awful Threatnings: all helping forward the great Design, of bringing all Flesh to see the Salvation of God.

MAN was altogether unable, not only to accomplish, but even to form or conceive, such a Design, in such a Manner. Thou, Lord! hast done it; and Thou alone couldst do it: Thy Hand alone could bring it to pass. The Thing was seen, and has been confess'd, even by some of those who *sat in Darknefs, and in the Region of the Shadow of Death*: even they are Thy Witnesses, that we should thankfully receive. Thy *Scriptures*— that we wanted such a *Light from Heaven*, and that nothing else could direct our wandring Steps, and *guide our Feet into the Way of Peace*.

YEA, gracious Lord! The best and wisest among the *Heathen Nations* saw, and confess'd, that the World wanted such a *Light from Heaven*. And yet Thy Goodness was even then holding it forth, in such Ways, and by such Degrees, as Thy Wisdom saw to be most expedient. A greater Measure of this Light, till the World was better prepar'd, and dispos'd to receive it, would but have increas'd its Condemnation.

nation. It was vouchsaf'd by Degrees, therefore— *at sundry Times, and in divers Manners*— by committing the *lively Oracles* to Thy *chosen People*— by scattering them among the *Heathen*— by dispersing them into all Lands; that they might be both Examples of Thy Justice, and Messengers of Thy Truth, to every one that would receive it.

At length the *Fulness of Time* came: the Time when Thy *Christ*— that *Day-star from on high*— might well be the *Desire of all Nations*. And then He visited us: then, the promised Seed appear'd. *Jesus*— the Saviour— was *manifested*: manifested, for a *Light to lighten the Gentiles*, as well as to be the *Glory of His People Israel*; manifested, to *bruise the Serpent's Head*— to *destroy the Works of the Devil*, and to *fill the Earth with the Knowledge of Thy Glory*. It was Thy Promise, that some *Seed of the Woman* should do it: and can it be doubtful whether He is the Person, when we see Him fulfilling the Promise, and daily destroying *Satan's Works*.

WHILE He dwelt among us, He went about doing Good, and healing all that were oppressed of the Devil— to shew, by this, as well as by His heavenly Doctrine, the
great

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great Design of His coming : *whose* Head He came to bruise, and *whose* Works to destroy. *His Heel was bruised*, indeed—He was delivered up to sinful Men ; and by them condemned, crucified, and put to Death. But He rose again : He ascended into Heaven, and poured out such Gifts of the Spirit, as shewed Him to have *all Power both in Heaven and Earth* ; and that as He had begun, so He would go on—to *turn Men from Darknes to Light, from the Power of Satan unto God*.

HE has done so : and His Triumphs then, and ever since, over the Powers of Darknes : His *filling* so much of *the Earth with the Knowledge of Thy Glory* ; His gathering to Himself a Church, and preserving it in all Ages, against all Opposition, and all the Devices, which have been formed to destroy it—these Things point Him out, and shew Him to be *The Deliverer*, who was to bruise the Serpent's Head ; *The Blessing*, which Thou hadst promised to all Nations, and all the Families of the Earth.

IT is true, even in this His Church, I see the *Tares growing among the Wheat*, and many professing His Religion, who shew nothing of the Power thereof. But He has
taught

taught me to expect, that for a Time it will be so. Tho', therefore, I see not as yet *all Things put under Him*, yet since I see Him already *crown'd with the Glory and Honour* of bringing many Sons unto Thee, I doubt not but, at length, *all Things will be subdued unto Him*; that *all Enemies will be put under His Feet*, and He will make His Church a glorious Church, not having Spot or Wrinkle, or any such Thing.

THE Times, or the Seasons, it is not for us to know: but, in what I see already done, Thou hast given me abundant Proof of what shall be. Thou hast fully satisfied my Soul that this *Jesus of Nazareth* is, in Truth, *Thy Holy One*—The Christ—The King, whom Thou didst promise to set upon *Thy holy Hill of Sion*, and to give Him the utmost Parts of the Earth, for a Possession. A Possession in the utmost Parts of the Earth He already has, He long has had, and is daily still proceeding further, in the most remote Parts of the *Western*, as well as of the *Eastern, Hemisphere*. From the rising up, to the going down of the Sun, His Name keeps going on to be glorious. As in Time past, so even still He reigns in the Hearts of many pious Souls, in this Land where I dwell; tho' far removed from *Thy holy Hill of Sion*, and truly cal-
led

18 MEDITATION II.

led *the utmost Parts* of the Earth, with respect to *that*, and according to the *Ways of speaking* in antient Times.

EVEN my rebellious Heart He has so far subdued, as to make it begin to hunger and thirst after Thee and Thy Righteousness. It was *dead in Trespasses and Sins*; but He has quickened it: He has brought it to a Sense of my Corruptions and Danger. And, Is He not my King—my Deliverer, and *Saviour*? Can I doubt it, when I thus feel Him giving me Repentance; and may therefore hope, that He will give me also Remission of Sins? I cannot, Lord! I do not doubt it. I believe, and I acknowledge Him to be Thine Anointed—The *Messiah*, The *Christ*: whom Thou hast given to me, and to all that will believe on His Name, as a *Saviour*. A Saviour, both able and ready to deliver us from the Bondage of Corruption: to make us Partakers of Thy Spirit, and *renew us after Thy Image*; to lead us to Thy blisful Presence, and *set us before Thy Face for ever*.



MEDITATION III.

RETURN unto thy Rest, O my Soul! for *The Lord hath dealt bountifully with thee.* He will not cast out thy Prayer, nor turn His Mercy from thee. Thou hast a *Saviour*, and a Redeemer; an *Advocate with the Father*, and a *Propitiation* for thy Sins. And as *these Things were written*, so thou wast brought to the Knowledge of them, *that thou sin not*: that they may fill thee with Love and Thankfulness, and so stir thee up to follow *Jesus*, and learn of Him to purify thy self, as He is pure.

To *whom little is forgiven*, the same loveth little. Thou hast much to be forgiven — Do thou, then, labour to love much: that thou mayest grieve much for every past Offence, and now begin to give Diligence in subduing *the whole Body of Sin*.

THAT, most gracious Lord! I believe: *that*, I see plainly, was Thy merciful Design, in this wondrous Manifestation of Thy self, and Thy blessed Will, by the
Holy

20 MEDITATION III.

Holy *Jesus*. It was to make us *know* Thee: to make us know Thee, so as that we may *love* Thee; to make us love Thee, that we may truly labour to be *like Thee*, in all *Holiness and Purity*.

THE *End of the Commandment is Charity*, Thy Scriptures teach me: * and this Charity is Love, even Love to Thee, arising out of a pure Heart, and a good Conscience, and of Faith unfeigned. Faith, which Works by Love, which is always stirring us up to labour after some Degree of Fitness—a Disposition, at least, which may render us *Meet*—for Thy Love, and the Joys which are at Thy right Hand for evermore.

NEVER, indeed; never didst Thou leave Thy self without Witness, or the World without sufficient Proofs of Thy Goodness. Thou didst continue to do them Good, giving them *Rain from Heaven, and fruitful Seasons*; thus filling their Hearts with Food and Gladness, notwithstanding their Unthankfulness, and all their great Corruptions and Provocations. The true Knowledge of their Condition—as Creatures fallen from their *original Righteousness*—and all Remembrance of that
precious

* 1 Tim. i. 5.

precious Hope, which Thou hadst from the Beginning set forth, and which ought to have been carefully handed down by Tradition, from their Fathers, they had lost. But yet Thy Heavens were still declaring Thy Glory, and the Firmament shewing Thy Handy-work: nay, from all the Things which were seen, Thy *eternal Power and Godhead*— and, therefore, Thy Goodness and Love— did most evidently appear: so that *they were without Excuse*; and so should we have been also, even though Thou hadst not afforded us the clearer Light, and more powerful Motives, of Thy *blessed Gospel*.

BUT Thou art a merciful God: Yea, in Mercy Thou delightest; and therefore, when the *Fulness of Time* was come, wouldst bless us with the Mercy, the full Knowledge of which had been *hid from former Ages and Generations*. The Mercy— of seeing all the *Riches of Thy Love in Christ Jesus; the Lamb slain*, not only in Thy merciful Intention, but according to Thy gracious Promise also, *from the Foundation of the World*. This, even *this Love*, we are made to see: and that not in Prophecies, or in Promises, only; but in very Deed fulfill'd, and most evidently set before our Eyes.

H A D

22 MEDITATION III.

HAD it still been in Prophecies and Promises only, we ought to have embraced them : even that Mercy should have filled us with Thankfulness ; as it did those good Souls, in former Ages, who only *saw these Promises afar off, and yet with a steady Faith embraced them.* But Thy Mercy has abounded yet more towards *us.* We see, not only what was sufficient for many pious Souls in former Ages, and might have been sufficient for *us* ; but also the Truth, and gracious Performance, of Thy most precious Promises, all of them fulfill'd in the *Holy Jesus*, coming down from Heaven as a *Redeemer*, and giving His Life as a *Ransom for our Souls.*

THUS abundant has Thy Mercy been to us : thus hast Thou *commended Thy Love towards us* ; and that too, even *while we were yet Sinners*—while the World kept still going on in their perverse and corrupt Ways ; without considering, or shewing any true Desire of returning to, Thy Goodness. And,

SHOULD we not love Him, *who first loved us* ? Even the worst of Men ; even *Publicans and Sinners* can do it, to every one on Earth, whom they find loving them. And,

MEDITATION III. 23

And, shall not I do it to my good *Father in Heaven*? — to Thee, O blessed Fountain of Goodness! thus abounding in Mercy towards me! thus redeeming me by *Thy Son*! thus calling after me by *Thy Prophets*, and inviting me to take Notice of this abounding Fulness of *Thy Love*?

Y E A, gracious Lord! I acknowledge, I confess, I should love Thee much: and tho' as yet I do it but little, I beseech Thee to help me, that I may still daily love Thee more. I begin to see *what Manner of Love thou hast bestowed* on me, only to provoke *my Love*, and lead me to Happiness. Oh! dispose me most seriously, and most attentively, to consider it. Make the gracious, Heart-reviving Truth, familiar to my Thoughts, and let it have its full Effect in *conforming me to Thy Likeness*.

I N vain should I hope for this blessed Effect, from the Doctrines of Men, and the Rules — however wise and good in themselves — of the wisest *Philosophers*. They may *teach*, and *shew* me, in many Things, what I ought to do: but they cannot *move*, or *draw* my Heart, into an effectual Resolution of doing it. Only *Thy Grace*, and *Thy Love* can do that.

My

24 MEDITATION III.

My Will rebels, and, when the Time of doing comes, is still refusing to yield to, what *their* Reason shews, and my own agrees, should be done. 'Tis Love that makes a willing Mind, and Grace a steady Heart. 'Tis thy Goodness, devoutly considered, that begets Love ; and thy Spirit, helping the Love-inflamed Souls, that infuses Grace. Both are needful for my weak and helpless Soul : and, for that Reason, Thou art not willing that either of them should be wanting. Thou settest before me *the Riches of Thy Love in Christ Jesus*, to stir up my Desires of partaking in Thy Goodness ; and, if my Heart answers to the heavenly Call, wilt reward them with Thy Grace.

THIS Thy Love, therefore, O most gracious Lord God Almighty ! Thy wondrous Love, in redeeming me by *Christ Jesus*, shall be the Subject of my Thoughts, and most serious Meditations. I will use my self to consider it— to observe *the Breadth, and Length, and Depth, and Height thereof*, that so, tho' it *passeth Knowledge*, I may feel its Power, and always find it ruling in my Heart. *Amen.*



MEDITATION IV.

IN *this was manifested the Love of God towards us, because that God sent His only-begotten Son into the World, that we might live thro' Him. Herein is Love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our Sins.**

OH! *the Depth of the Riches of this Love! Thy Son, most gracious Father! Thy Word! Thy second Self, ever with Thee, in Thee, and truly One with Thee! By whom Thou madest the Worlds, and without whom was not any Thing made, that was made! Surely, my Heart should tremble for Joy, and even grieve for Love, when I observe that Thou hast sent Him, to be a Propitiation for my Sins.*

WHAT Thanks to Thy Mercy, then,
O Thou blessed Fountain of Goodness!
what Thanks shall I give; since I cannot
but observe it! Thy blessed Gospel is fill'd
C with

* 1 John iv. 9, 10.

26 MEDITATION IV.

with the gracious, Heart-reviving Truth. Where-ever I turn, or whatever I fix my Eyes upon, there is still something that reminds me of it, and leads me to remember, that *Jefus my Saviour— who humbled Himself to Death, even the Death of the Cross, for my Redemption— is Thy Son; Thy beloved Son; Thy only-begotten Son; who, for my Sake, took the Form of a Servant, that He might come to minister, and give His Life as a Ransom for my Soul.*

How often, gracious Lord! how often am I admonished, and, as it were, forced to observe this comfortable Truth! How mercifully careful has Thy Goodness been to make me understand, that as my Soul stood in need even of *such a Redeemer*, so such a Redeemer I have. A Redeemer, *mighty to save*; and in whom my Soul may securely trust, as a sufficient Propitiation and Atonement, even for *my great and numberless Offences.*

GOD *so loved the World—* are His own Words*— designed to shew me, at once, both the Greatness of Thy Love, and how securely I may trust on His Redemption— *God so loved the World, that He gave his only-begotten Son, that whosoever believeth on Him*

MEDITATION IV. 27

Him should not perish, but have everlasting Life. Agreeably to which Thy Scriptures further teach me, that it is impossible for the Blood of Bulls, or of Goats, to take away Sins— that it must be a Lamb without Blemish, and without Spot, which does that. And who was, who could be such, but Thy Son— holy, harmless, undefiled and separate from Sinners— made higher than the Heavens, and all the Principalities, or Powers, which they contain?

BEHOLD! *Thou puttest no Trust in thy Saints; yea, the very Heavens are not clean in Thy Sight: and even Thy purest Angels, before Thee, must stand charged with Folly. For, what else can be ascrib'd to any created Nature, when compared with Thy infinite and essential Goodness, who alone art wise and good; and who alone canst do what is truly, and in all Respects, such. None is good, absolutely and in all Respects, but God. Nothing less could put in a Claim of Merit, to make an Atonement, or present a Sacrifice that shall satisfy Thy Justice, or sufficiently declare Thy utter Hatred and Abhorrence of all Sin. It is impossible, therefore— and for the same Reason impossible— for them, as it is for the Blood of Bulls, or of Goats, to take away Sins. Thy Wisdom would*

28 MEDITATION IV.

accept neither, because neither of them would have sufficiently manifested the entire, and infinite, Repugnancy of Thy All-perfect Nature, to all Kinds and Degrees of Wickedness.

THESE Things shew me, that *the Lamb without Blemish, and without Spot*, who takes away Sins, even *the Sins of the World*, must be *higher even than these*: that He could be no less, nor any other, than Him whom Thy *Scriptures* set before me—even Thy Son; Thy *beloved Son, in whom Thou art always well pleased*. Such a Redeemer, it seems, I wanted. Ah! sinful Soul! what hast thou been doing?—Such, even such a Redeemer I wanted: and where should I have found Him, if Thy Goodness had not both sent, and set Him before me? With Comfort, therefore, and with Joy, I read, *The Father sent The Son to be The Saviour of the World*:* and, *Him hath God set forth to be a Propitiation, thro' Faith in His Blood*.† Nay, even by a Voice from Heaven, Thou didst Thy self declare Him to be a Son, Thy *beloved Son, in whom Thou art well pleased*. ||

MANIFEST, therefore, and most certain it is, that Thou wouldst have me believe

* 1 Joh. iv. 14. † Rom. iii. 25. || Matth. iii. 17.

MEDITATION IV. 29

lieve Him to be *a Son*. But still— what Kind of Son, O gracious Father Almighty!— what Kind of Son wouldst Thou have me believe Him to be? A Son by Adoption? or, by Nature? Thou didst send Him, I read * *that we might receive the Adoption of Sons*. Surely, This points Him out as a Son, who had received no Adoption Himself: as one who claimed the Title of Son *by Nature*, and so came to procure the Privilege of Adoption for *us*, who had no Claim by Nature.

FOR *this* Purpose— even that we might obtain the Adoption of Sons, I am further reminded— He was *made of a Woman*, and *made under the Law*. And why? Why— but to remind me of the Greatness of Thy Love; in that He, who was a Son *by Nature*, should be thus *sent*, and *made of a Woman*, that we might receive *the Adoption of Sons*? My Soul can believe no other! He claims, not by Adoption, but *by Nature*! And *herein is Love*, even Thy Love, O gracious Father Almighty! that Thou wouldst give a Son, even such a Son, to be made of a Woman, that we might receive *the Adoption of Sons*!

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Y E A,

* Galat. iv. 4, 5.

YEA, Lord! This is Thy Love. And why should my Soul be unwilling to believe it? Thou didst *so love the World*— and even me, Thy most unworthy Creature — *as to give Thy only-begotten Son, that we might not perish.* And shall I stand disputing?— lessening Thy Love, and His Condescension; by imagining Him to be nothing more than— what any the lowest of us all may become— a Son by Adoption? Forbid it, gracious Lord and Father! Incline my Heart to acknowledge Him as Thy Son by Nature: Thy Son, *in Truth and Love.* Make me to see what He is, in what He tells me, *I and My Father are One:** *All Things that The Father hath are Mine;†* and, *what Things soever He doth, these also doth The Son likewise.‖* Such Things come fitly from a Son by Nature. They agree, and suit well, with that High Character: but how they could come from a Son by Adoption, my Soul conceives not, nor can I by any means imagine.

INDEED, His whole Religion appears to be built upon this great Truth. It is plainly *the Foundation*, and *Chief-corner Stone*— the great Support, and leading Principle, of every Truth, and Doctrine, He requires

* John x. 30. † John xvi. 15. ‖ John v. 19.

MEDITATION IV. 31

requires us to believe. For, *One is your Master, even Christ*; He tells us: * and yet *no Man can serve two Masters*, He tells us also. How can this be, if it be not, strictly, as He tells us, *I and My Father are One*?

IF I believe Him at all, I find, I must believe Him to be *One with Thee*, O gracious Father Almighty! One — in every Sense, which does not exclude His being a *Son*: and that because He has Himself excepted none, but that. His Words are absolute, *I and My Father are One*: plainly distinguishing himself, *as a Son*; and, as plainly, joining Himself, in the *Unity of Thy Godhead*.

FROM the Words themselves I learn this: and also from His gracious pleading with Thee, for His Disciples, in these Words, *that they all may be One, even as We are One*. † One by Nature, and in all Things equal, Thou wast pleased to make us: but we, too often, make ourselves otherwise, in Will and Affection. But, One in both — both in Nature and Affection too — He would have us be: that as Thou art *in Him*, and He *in Thee*, so we also may be *made perfect in One* — in One

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uninter-

* Matth. xxiii. 8.

† John xvii. 22, 23.

32 MEDITATION IV.

uninterrupted and undisturbed Unity; resembling, as far as possible, that *most perfect Unity* which He has with Thee, as well by Nature, as in Will and Affection too.

LET me acknowledge Him, then, O gracious Father! Let me acknowledge, and adore Him, as *One with Thee*, in the Unity of the Godhead. Thou *in Him*, and He *in Thee*.* The Distinction is plain, and the Unity too: both of them far above my Comprehension. But, I submit my Reason most entirely, and most willingly too, to His Words and Thy Command. Thou hast bid me *hear him*: therefore, I know, He cannot deceive me. He could not, in any way, set Himself before me as One in Nature and Power, if He had been so *only* in Will and Affection.

AND yet as One in Nature, by declaring Himself One in Power, He does here most evidently set Himself before me. For thus He speaks, *My Sheep hear my Voice † — And I give unto them eternal Life, and they shall never perish; neither shall any pluck them out of My Hand. My Father who gave them Me is —* according to your own Confession — *greater than all: and none —* as you will acknowledge — *is able to pluck them*

* John xvii. 21.

† John x. 27, 28, 29, 30.

MEDITATION IV. 33

them out of My Father's Hand. I and My Father are One. “ I have the same Desire,
 “ and the same Power to save them, that
 “ He has : Therefore They shall never pe-
 “ rish : neither shall any pluck them out
 “ of My Hand.”

THUS did He assure us that He is able, to make good His gracious Promise— *I give unto them eternal Life.* Eternal Life! that Gift of God! Notwithstanding that, He speaks in His own Name, and takes that Honour to himself. *I give unto them eternal Life:* He says. I see, O gracious Father Almighty! I see, and find here, a most evident Proof, that He did *not* think it any *Robbery to be equal* with Thee. Tho' for us Men, and for our Salvation, He humbled Himself, and took on Him *the Form of a Servant*, He was here pleased to shew the Right He had to the Glory, and the Power, He possessed *from the Beginning*; and which, for that Reason, He must remain possess'd of *for ever*.

AND thus, O gracious *Jesus!* thus hast Thou forced me to confess, that Thou art One in Power with the Almighty Father. One in Power! but One in Will and Affection too: both, because Thou art One in Nature. For, what but itself, can be One

34 MEDITATION IV.

in Power, with the *eternal Power and Godhead*? The *Word*, The *Son* of the Father, Thou art: equal— as a Son with the Father — equal in Nature, in Power, and in perfect Goodness. His Spirit, is Thy Spirit; His Power, Thy Power; His Knowledge, Thy Knowledge; His Holiness, Thy Holiness; His Goodness, Thy Goodness; and His Unchangeableness, Thine also. It is as Thy *Apostle* teaches, *In Thee dwells ALL the Fulness of the Godhead bodily*:* and Thou art, in very Deed, *the Brightness of the eternal Father's Glory, and the express Image of his Person*;† uncreated, as He is uncreated; eternal, as He is eternal; Almighty, as He is Almighty; Incomprehensible, as He is Incomprehensible.

IF any one should ask me, How can these Things be? Thou shalt answer for me, O Lord! Thy Words are *my Reason*: and as satisfactory to *my Soul* as the clearest Demonstration. Thou sayest expressly, *All Things that the Father hath are Mine*;‖ and if Thou claimest *All Things*, shall I presume to except *any Thing*; or say, so much as in my Heart, Thou hast *some*, but not *All*? No, Lord! I believe! I believe, and confess that Thou hast, in Truth and strict Propriety, All! I believe, because Thou
hast

MEDITATION IV. 35

hast said it; and because Thy Father hath *bid me hear*, and believe Thee.

I KNOW that Thou hast said also, *My Father is greater than I*:* and this also I would believe, because *Thou* hast said it, even tho' I were unable to shew, in what Respect Thou canst be less than the Father, and yet have *all Things that are His*. But, Thy Goodness helps me to understand it: for, it was Thy Goodness, and Thy Love to me, that made Thee less—that brought Thee down from Heaven, *in the Form of a Servant*; who, as such, might truly say, *My Father is greater than I*.

THOU callest Him Father, indeed; even Thy Father: and, in that Respect, shewest Him to be greater, not as having *another Nature*, but *the same*; which, in Him, is the *Root and Fountain*, even of Thy eternal Power and Godhead. But, As thro' His Love, and Thy Goodness, Thou wast *then* become less in another Respect also; so it was of this Thou didst at this Time remind Thy Disciples, that they might rejoyce at the Thoughts, of Thy going away to live and reign, *in the Glory Thou hadst from the Beginning*, with this Thy Father.

IN

36 MEDITATION IV.

IN Thy own Words, O gracious *Jefus* ! I find a most evident Proof of this. For, It was to Thy Disciples, then sorrowing at the Thoughts of Thy Departure, that Thou saidst *My Father is greater than I*: having before said, *Ye have heard how I said, I go away and come again unto you. If ye loved Me, ye would rejoyce, because I said, I go unto The Father. Yea, They had heard Thee saying, a little before, † In My Father's House are many Mansions— I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again and receive you to Myself, that where I am, there ye may be also.*

THUS Thou hadst endeavour'd to make them understand, that Thy going away was only the putting an End to Thy present State of Humiliation, and a returning to that Glory which Thou hadst, with The Father, from the Beginning. But they understood, or consider'd, not: still they were in Heaviness, and Sorrow. Graciously, therefore, Thou didst remind them, “ *Ye have heard how, and upon what Account, I go away; and for what Purpose also I come again unto you. If ye loved me, ye would rejoyce; because I said, I* ”
“ go

MEDITATION IV. 37

“ go unto the Father. For my Father
 “ is greater than I. He is the Father,
 “ and I the Son : whom He hath given to
 “ be the Propitiation for the Sins of the
 “ World, and to appear in a State of A-
 “ basement and Humiliation ; but whom
 “ He is now about to take to Himself, to
 “ shew you that I am — the same that I
 “ have told you, even— His Son, and so
 “ entirely One with Him, as to have All
 “ Things that He has. In the Thoughts
 “ of this, *if ye loved me, ye would rejoyce.*”

Y E A, Lord ! I do rejoyce : and most
 humbly do I thank Thee, for thus guard-
 ing Thy Words, and making it plain to
 my Soul, upon what Account Thou wert
 pleased to say, *My Father is greater than I.*
 In Nature, and in all Divine Perfections,
 I see, Thou art equal : differing from Him,
 or being less, no otherwise than as a Son
 from his Father. But— to redeem me—
 Thou wouldst make the Difference still
 greater : Thou wouldst become *Son of Man*,
 as well as *Son of God* ; a *Man of Sorrows*,
 and acquainted with Grief, as well as King
 of Heaven, and Lord of Glory. Thus
 didst Thou humble Thy self, and take the
Form of a Servant, out of Love to me.
 But yet, as *Son of God*, Thou thoughtest it
no Robbery to be equal with God ; and plainly
 claimest

38 MEDITATION IV.

claimeſt *all Things* that the Father hath, as Thine : doing this alſo out of Love to me—to ſhew me, *In whom I have believed*, and how ſecurely I may *truſt on Thy Name*.

YEA, gracious Lord ! Thou calleſt : Thou inviteſt, Thou commandeſt me, to truſt on Thee for every Thing, which is needful to my Soul. *Peace I leave with you*—Thou ſayeſt in this very Place * —*My Peace I give unto you. Thy Peace, gracious Jeſus ! Is it any other than the Peace of God ?—any other than the Peace of the eternal Father ?* If it was, wouldſt Thou not have told us ? If it be not, Thou even here haſt ſhewn me, that though He be greater *as a Father*, yet Thou art equal in the Power and Unity of the Godhead, and that *All Things that He hath are*, in Truth and ſtrict Propriety, *Thine*.

HERE, therefore, O gracious Jeſus ! Here alſo I find the Heart-reviving Truth. I find, I even feel Thy Peace to be *the Peace of God*, and *paſſing all Underſtanding*. It gives Quiet to my Soul, and Comfort to my Heart, greater than I can expreſs. If I *abide in Thee*, and Thou in me, it aſſures me that I ſhall have Life, and that *no one*
ſhall

† John xiv. 27.

*shall pluck me out of Thy Hand, because Thou and The Father are One. In this Hope I have Peace: even Thy Peace, and Thy Joy. And, oh! let it be full; according to Thy gracious Promise, These Things have I spoken unto you, that My Joy might remain in you, and that your Joy might be full. **

How full it will be hereafter, no Heart can conceive: but even now, I am sure, it is *a Joy unspeakable and full of Glory*. It is enough to assure me, who He is that gives it: and that too, as an Earnest, and a Pledge, of Life eternal.

ALL these—even *Peace, and Joy, and Life eternal*—Thou claimest the Power of giving: and that too, as Thine own Gifts. *My Peace, and My Joy*; Thou saidst: and, *I give unto them Life eternal*. This Thou didst! Thou, The great Pattern of Humility and Self-Abasement! Thou wast truly such: and I adore Thy wondrous Condescension, in that *being in the Form of God, and thinking it no Robbery to be equal with God*, Thou wouldst yet take on Thee *the Form of a Servant*; and *humble Thyself to Death, even the Death of the Cross*, for Man's Redemption. But—How inconsistent with that Character had it been, to seem thus.

40 MEDITATION IV.

thus to affect an Equality with God, if Thou hadst it not by Nature— and yet to bid us learn of Thee, to be *meek and lowly in Heart*? How has it enter'd into the Heart of Men— professing themselves Thy Disciples— to believe, or imagine, this? Oh! Preserve Thy Servant from such Imaginations; and keep me stedfast in Thy Truth. To Thee I pray; for Thou art *the Way, the Truth, and the Life*: and *Thy Peace is the Peace of God*, giving Peace and assured Comfort to my Soul.

IT would not do so, if it were any Thing less than the Peace of God: if it were only the Peace of *a God*— as some Men have presumed to speak. For, The Peace of *a God*, who is not GOD— who only bears the *Name*, without having the *Nature* of God— such Peace will not satisfy my Soul. It humbly craves *the Peace of God*: and if it please Thy Goodness to grant *that*— the Peace which Thou hast promised to Thy true Disciples— my Joy shall be full.

PARDON my Weakness, O merciful *Jesus*! if I speak of Thee, or to Thee, otherwise than it becometh. I would speak of Thee, in the very Words which Thy Scriptures have taught, and in no other;
 2 if

MEDITATION IV. 41

if it were not necessary to help me in expressing their real Meaning, and the Effect Thou didst design they should have on my Soul. I would think of Thee, if I could, in the manner I humbly hope to do, with those who see Thee *as Thou art*. In the mean time, I humbly beseech Thy Goodness to help me, that I may always think and speak, both of Thee and to Thee, in the manner which may best shew, and help to increase, the Reverence, the Duty, and the Love, which my Soul desires to bear to Thee, and to The eternal Father.

THE Presumption of irreverent Thoughts, and the Rashness of unguarded Words, Thou hast awfully check'd, by declaring that *No Man knoweth The Son, but The Father; neither knoweth any Man The Father, save The Son; and He to whomsoever The Son will reveal him.*† Most evidently here, Thou settest Thyself before us, as the *incomprehensible Son*, of the *incomprehensible Father*. Surely, then, Men do not consider these Words, when they so rashly pronounce of Thee, that tho' Thou art, and mayest be called, *a God*; yet Thou art not *God most High*, of one Substance, and the same all-perfect Nature, with The Father. Thou tellest them here, that they know not
what

† Matth. xi. 27.

42 MEDITATION IV.

what they say. And, that they should both think and speak otherwise, Thou tellest them also, by saying, *As the Father knoweth Me, even so know I the Father.*†

THE particular Manner, in which Thou art either united, or distinguished from the Father, I pretend not to know: neither doth any Man, nor any *Angel*, I humbly conceive, perfectly know. *No one so knoweth The Son, but The Father; neither knoweth any one The Father, in this Way, save The Son, and he to whomsoever The Son will reveal Him.* This *Mystery*—together with all the other incomprehensible Perfections of the Godhead—is not to be known, much less made known, or declared, by any Creature. But that Thou possessest, with the Father, *all the Fulness of the Godhead*, I, for this Reason also, most firmly believe, because as Thou art alike Incomprehensible—alike known to none but Him; so Thou *knowest Him*, even as *He knoweth Thee*.

CAN infinite Perfections be comprehended by a finite, bounded Knowledge? Or, Can infinite Knowledge be in a finite and bounded Nature? The blessed *Angels*, I doubt not, do know so much of His infinite

† John x. 15.

MEDITATION IV. 43

nite Perfections, as fills them with the most earnest and intense Love towards Him, and gives them the fullest Enjoyment of Him, that they are capable of. But, Do they know Him, *as He knows them*? Or, Can any Thing, less than Himself, *so* know Him? Surely, it cannot be, O Almighty Father! He that knoweth Thee, as Thou knowest Him, must be, as Thou art, *God most high*, and the *express Image of Thy Person*. Doubtless, *All the Fulness of the Godhead* dwells in Him—however unable we, or *Angels*, may be to explain the Manner—because He possesses *All the Fulness of Thy Knowledge*.

AND yet This I find Thy blessed Son declaring: *Thou knowest Him*, and *He knoweth Thee*, He tells me—without any Caution, any Hint, that it is but an inferior, or less perfect, Knowledge. No: He claims an equal Knowledge, and therefore an equal Nature, with Thee. How He received, or how He possesses either, is far above my shallow Comprehension. But that so it is, I learn from *His Words*, which *Thou* hast commanded me *to hear*; and which, on Thy Command, I do most firmly believe.

NAY, further, He has not only taught me that He knoweth Thee, as Thou knowest

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est Him; but also that He *doeth as Thou dost*, in all Things. In these full Words He has assured me of this, *what Things soever The Father doth, these also doth The Son likewise.** And, Has He Thy Power, and Has He not Thy Nature also? Or, Can any Thing, but what is equal to Thy Self, do, in all Things, as Thou dost. Nay, *Of Himself*, or without Thee, *He can do nothing*, He further tells me—to confirm us in the Belief that He is, in Truth, *God most High*. For, such He could not be, if He could do any Thing of Himself, or which He does not *see Thee* do. His perfect Godhead, implies perfect Union: and He is therefore to be acknowledged as God most High, because He is God both *of Thee*, and *with Thee*, in all Things.

MOST worthy, then, He is, to receive *Blessing, and Honour, and Glory*. Most worthy He is to receive it! and most strictly dost Thou require us to give it: and that with the same Reverence, and Affection, that we give it Thee. *Thou hast committed all Judgment to The Son*—that all may know who He is, and—*that all Men should honour The Son, even as they honour The Father.†* And not only so, but *He that honoureth not The Son, honoureth not The Father, who hath sent*

* John v. 19.

† John v. 22, 23.

sent Him. Thus He speaks of Himself — But to *Satan*, when the proud Rebel would have had Him fall down and worship *him*, He said, *Thou shalt worship THE LORD thy God, and Him only shalt thou serve.** And has He here told *us*, that we must worship One that is not THE LORD? Most assuredly, it cannot be. Most assuredly He is, as Thou art, THE LORD. Therefore Thou hast committed all Judgment to Him — to shew who He is, and *why* we are to worship and honour Him, *even as we honour Thee.*

THOU art a *jealous God*, Thou hast told me: and Thy Glory Thou wilt not give *unto Another*. But Thou hast given it to *Him*, He tells me: and Thou hast commanded me to *bear him*. And, What can I learn from both, but that He is not, in any Sense, *another God*? What can I conceive, but that He is, in and with Thee, Lord Almighty; *over all; God blessed for ever.†*

So, my Soul concludes; so it must be: and This is what Thou wouldst have me learn, and believe. Thou wouldst have me learn, and believe, that Thou didst *so* love the World, as to give Thy only-begotten Son

* Matth, iv. 10.

† Rom. ix. 5.

46 MEDITATION IV.

Son—Thy Son *in Truth*, and not by Adoption only— for its Redemption. This is what Thou wouldst have me learn, and believe. I desire to do it, gracious Father! With all my Heart, and all my Soul, I will strive and labour to do it: and with all my Heart, and all my Soul, I will love and bless Thy Goodness, for revealing it.

THOU hast shewn me— and humbly do I thank Thee, O Father Almighty! for shewing me— that it was not to an *Angel*, or to any *ministring Spirit*, that Thou didst commit the gracious Work of my Redemption. It was to Him who has, by *Inheritance*, a more excellent Name than they. It was to Thy Son: Thy Son in Nature, and in Goodness too. Thy Name is in Him, and the Bowels of Thy tender Mercies also. Both shew what He is: and set Him before me, in the endearing Character of *The Son of The Father, in Truth and Love.**

EVEN by Him, Thou wert graciously pleased to give us Redemption. Yea, Thou hast done according to Thy gracious Promise to Thy ancient People, *I will have Mercy— and I will save them by The Lord their God. † Not by Bow, nor by Sword, nor by Battel, nor by Horses, nor by Horsemen*

* 2 John 3.

† Hosea i. 7.

MEDITATION IV. 47

men— as said the Prophet: Not with corruptible Things, as Silver and Gold— as said the Apostle; but with the precious Blood of Christ, Thou didst redeem us. Thus fulfilling Thy gracious Promise, I will save them by Jehovah their God: and pointing out, at once, both the Glories of His Nature, and the Greatness of Thy Love.

GREAT it is, most gracious Lord! I gladly confess. It is great beyond Expression, beyond Thought, and above the Comprehension of any, even the most exalted, of all Thy Creatures. The very *Angels desire to look into it: and will be looking, I doubt not, with humble Reverence, and without being able to comprehend it, to all Eternity. And, shall I—the unworthy Object of it— shall I let it pass unregarded, unobserv'd, unador'd? Forbid it, gracious Lord! Let these my Meditations be acceptable in Thy Sight. While I am musing, let the Fire kindle. Let Thy good Spirit descend, to strengthen my Faith, to increase my Love, to enliven my Thankfulness.*

MY Soul desires to love and bless Thee, suitably, in some Measure, to this wondrous Manifestation of Thy Love. My Heart longs to feel those Sentiments of humble
Grati-

48 MEDITATION IV.

Gratitude, and that affectionate Thankfulness, which shall make me delight in serving Thee, and doing the Things which are pleasing in Thy Sight. Oh! that I could always do it! Will not Thy good Spirit *help with my Infirmities*? Will it not work in my Heart, even mine; and make it feel Thy Love?

I HUMBLY hope, and trust, it will: and that it may, let me consider, and adore, this Love also! The Love of giving me *another Comforter*—Thy *gracious Spirit*—to enlighten my Understanding; to make my Heart attentive and obedient to Thy Word; to fill it with Thy Grace, and sanctify me wholly, that my *whole Spirit, Soul, and Body, may be purified, and preserved blameless, to the Coming of our Lord Jesus Christ.* Amen.



MEDITA-



MEDITATION V.

WHO, or what am I, Holy Father! that Thou shouldst send! that Thy only-begotten Son should come! that Thy Holy Spirit, also, should be given, for my Redemption; my Sanctification, Justification, and everlasting Comfort! that Thou shouldst thus shew Thyself my Saviour, my God, and my *exceeding great Reward*!—shouldst *open such a Fountain of Mercy*, for the cleansing of my Soul; to make it a Temple for Thyself at present, and hereafter *mete for* Thy everlasting Kingdom and Glory!

THOU wouldst not commit my Redemption to an *Angel*: nor my Sanctification to any *ministring Spirit*. Thy *only Son* must work out my Redemption: and Thy *own Spirit* be the Author of my Sanctification. All must be Thine own Work, as well as Thine own Gift, I see. *I will save them*, Thou saidst; I will save them *by Jehovah their God*. And, Thou hast said also,* I
D will

* 2 Cor. vi. 16.

50 MEDITATION V.

will dwell in them, and walk in them: so making them an Habitation of God— thro' Thy Spirit. †

NEED I then ask, Who, or what is *that Spirit*; who thus— by *His* dwelling in them— makes every pious Soul *an Habitation*, and *a Temple of God*? If I did, I would not ask of Men: no; I would humbly presume to ask of Thee, O holy Lord Almighty! for Thou only canst tell me. And hast Thou not told me, by Thy *Apostle*, ‖ that He also is *The Lord*? So, with all Humility, I think, I plainly see. For thus he writes and argues, “ *When the*
“ *Heart of the Children of Israel shall turn*
“ *unto The Lord*, and be willing to submit
“ *to His Teaching, the Veil of Blindness,*
“ *and Prejudice, which is now on their*
“ *Hearts, shall be taken away. Now, The*
“ *Lord*, that I here speak of, *is that Spi-*
“ *rit of the Living God, which I have*
“ *before-mentioned: ‖ and where the Spirit*
“ *of The Lord is*— where He enters, and
“ *vouchsafes to teach Mens Hearts— there*
“ *is Liberty*, or Freedom from Blindness
“ *and Prejudice. And accordingly we all*
“ *who have submitted our Hearts to His*
“ *Teaching, with open Face— or unblind-*
“ *ed Eyes— beholding, as in a Glass, the*
“ *Glory*

† Eph. ii. 22.

‖ 2 Cor. iii. 16, 17, 18.

MEDITATION V. 51

“ *Glory of The Lord, are changed into the*
 “ *same Image, from Glory to Glory, even as*
 “ *becomes those who are led by the Spirit*
 “ *of The Lord.*”

THY Spirit, I here see, is *The Lord*:
 and Thy Scriptures have taught me to con-
 fess but *One Lord*: even Thyself, and what
 is *so begotten, or proceedeth*, of Thee, as to
 be *living God, and One with Thee*. To
 others there may be *Gods many, and Lords*
many: but to us, *Thou only*— and what is
 united, and One, with Thee— art *Jeho-*
vah, the most Highest, and Lord over all
the Earth. Thy Spirit then, I see, is uni-
 ted, and One, with Thee. He is, for that
 Reason, I conceive, distinguished by the
 Name of *Thy Spirit*. Yea, He *proceedeth*
 of Thee, and so is *Jehovah*, and Lord. He
 has the same Name, because He has the
 same Nature: therefore He is, as Thou
 art, *Jehovah, the most Highest over all the*
Earth. Immense, Omnipresent, and fil-
 ling all Things, we must acknowledge Him:
 He is *The Spirit of the Lord* who created us,
The Breath of the Almighty who hath given
 us Life;* and from His sanctifying Influ-
 ences comes, and is derived, all the Holi-
 ness and Goodness which there is, either in
 Thy Church here on Earth, or among Thy

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Saints,

* Job xxxiii. 4.

52 MEDITATION V.

Saints, and blessed Angels too, in Heaven.

JUSTLY, therefore, and with strict Propriety, every Soul in which *He dwells* is called *an Habitation of God*, and a *Temple of The Living God*. Such they are called by Thy Apostle, *Ye are built together for an Habitation of God, thro' the Spirit*; he says to the *Ephesians*: And to the *Corinthians*, *Ye are the Temple of The Living God*. The Spirit who dwells in them is The Lord, *The Living God*: and so, by *His* dwelling in them, they become *Temples of The Living God*. And who is *Living God*? He *who is, who was, and who is to come*! The Almighty! *The same Yesterday, and to Day, and for ever*! Such Thou art, Holy Father! such is Thy beloved Son, whom Thou hast begotten: and such also, I see, is Thy eternal Spirit, who *proceedeth of Thee*.

HENCE it is that He is The *sanctifying Spirit*! The Spirit of *Grace*, of *Life*, and of *Holiness*! fitly so called, as He is the Cleanser of our Hearts, the Purifier of our Souls, the Enlightner of our Minds, the Author of our Holiness, and all our spiritual Life. This is Thy Glory, O Almighty Father! and Thou wouldst not
I give

give it to Another : to any, who is not *Living God*, and *One with Thee*.

THY blessed *Angels* are Spirits : glorious, and most exalted Spirits, I doubt not, they are. But yet, They only deliver Thy Commands, and are distinguished by the Name of *ministring Spirits* * *sent forth to minister for them who shall be Heirs of Salvation*. I no where find them represented as giving Grace ; as working Holiness ; as cleansing our Hearts, and renewing our Natures. Such Works are too great, and too high even for *their* exalted Natures. They are the Prerogatives of Thy transcendent Holiness, reserved to Thyself, as Thine own Peculiar ; a Glory not to be communicated, but where Thou hast communicated all the Glories of Thy eternal Godhead.

THY *Angels* minister for them who shall be Heirs of Salvation. But, Thy Spirit *proceedeth of Thee* : therefore *He divideth to every Man severally, as He will*.† The Reason is, He giveth of His own : and yet still I look up to Thee, and bless Thy Goodness. With Thee, and Thy eternal Son, He ever lives and reigns. My Affections, therefore, are not divided : nor

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does

* Hebr. i. 14.

|| 1 Cor. xii. 11.

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does my Heart imagine, that I have any other Redeemer, or Sanctifier and Comforter, but Thy Self, and Thy eternal Godhead. So it ought to be; my whole Heart must be Thine: and for that Reason—such was Thy Goodness—Thou wouldst redeem me by *Thine own Son*, and sanctify me, also, by *Thine own Spirit*.

TAKE, therefore, O most gracious and Almighty God! I most humbly beseech Thee; Take that Thine is. Take my Heart, and all my Affections, and fix them entirely on Thy Self. Thou art my *Maker*: and Thou art my *Redeemer and Saviour*; and Thou also art my *Sanctifier and Comforter*. Oh! *sanctify me wholly*, and make me a fit Habitation for the *Spirit of Holiness*. Let me not *grieve Him*, or be disobedient to His Teaching. If *He* leave me, I perish; and fall under the Dominion of the *Evil-One*. Oh! preserve me from it: and help me to shew my Thankfulness, by my Obedience to the heavenly Directions of *the Spirit which proceedeth of Thee*.

HE dwells in pure Hearts: but is *grieved* and provoked to leave rebellious Souls! Let the Consideration of this quicken thy Endeavours, O my Soul! to cleanse thyself *from all filthiness both of Flesh, and Spirit*.
And,

And, Do Thou, O blessed Comforter! Do Thou, I beseech Thee, pardon all my past Rebellings, and Backwardness in hearkning to Thy good Motions. Accept my present, humble, Desires: and make them more earnest, and more effectual, by Thy quickning Influences. *Draw my Heart* so powerfully towards Thee, that it may never rest, till it has obtain'd the Happiness of Thy gracious, In-dwelling Presence: till it become *a Vessel sanctified, and meet for my Heavenly Master's Use*; such as He will vouchsafe to accept, and employ, as an Instrument of promoting His Glory on Earth: that so I may hope to be received, thro' the All-sufficient Merits of *Jesus*, into His glorious Kingdom in Heaven. *Amen.*





MEDITATION VI.

MY Heart hath been talking of Thee, gracious Lord! my Soul hath been meditating on the Wonders of Thy Love! on Thy redeeming me by The Lord, Thy eternal Son! on Thy sanctifying me also by The Lord, Thy eternal Spirit! both of Them, as Thou art, *Jehovah*, and Lord; and possessing with Thee, all the Glories of the eternal Power and Godhead.

BUT—Art Thou not One Lord? *One Jehovah?* One Almighty, and Eternal God, over all, Blessed for ever? So Thy blessed Scriptures teach me: and so I firmly believe it is. *Hear, O Israel, Thy Servant Moses said; The Lord our God is One Lord.* And that He said true, Thy beloved Son has assur'd me, by repeating the Words, and confirming them with His Testimony.

THE Mystery is great, and most awful too. Thou art Lord: and Thy Son is Lord; and Thy Holy Spirit Lord also.
And

MEDITATION VI. 57

And yet *not three Lords, but One Lord!*
How shall my Soul conceive this great
Mystery?

I cannot conceive or comprehend it,
most mighty Lord! and that Thou know-
est: but yet I believe it. And if I do not
believe it so perfectly, so fully, so affectio-
nately, as I ought; I will say, with one
that came to implore Thy Son's Mercy,
Lord! I believe: help Thou mine Unbe-
lief.

HE said it, and found Mercy. And
wilt Thou not vouchsafe the like Mercy to
my Soul? Wilt Thou not accept *my* Faith
also, if it is sincere; tho' it be weak? Wilt
Thou not increase and make it stronger,
and more affectionate too: that so, tho' I
do not comprehend, I may yet feel the
Power of this awful Mystery of Godli-
ness?

MATTERS of Curiosity, and mere
Speculation, Thou art not wont to reveal.
I find none such, in all Thy *Holy Book*.
No: The Doctrines it contains are, all of
them, *according to Godliness*—all plainly de-
signed to recommend, to encourage, and to
promote, that Fear and Love of Thee my
God, which is the Happiness, as well as

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Duty, of all Thy Creatures. Assuredly, therefore, this is such: it is a *Doctrin* according to *Godliness*: and such I shall find it; if, with a devout Mind, and humble Heart, I consider it.

THAT I should comprehend, or explain it, Thou dost not expect. If Thou didst, Thou wouldst have revealed yet more, and made it plainer to my low Apprehension. But tho' I cannot explain, I ought to believe, what Thou hast revealed. Yea, Lord! let Thy Word be my Rule: and what it declares, let my Heart receive and acknowledge, with a firm Belief, and for ever.

Few Things there are which I truly comprehend: fewer yet, which I can perfectly explain, and represent *the Manner* in which they exist, or are done. It is so, even in Things which I see, or hear of, on Earth. And yet I doubt not of their Truth: I either find it by Experience, or I receive it upon Testimony — even Man's Testimony. And shall I receive nothing upon Thy Testimony? Nothing — no, not in *heavenly Matters*? And what, then, shall I believe of such Matters? Or, where is the Regard that is due to Thy Testimony?

IF we receive the Witness of Men, the Witness of God is greater. And, Is not this the Witness of God, which He hath testified of himself; that The Father is Lord; The Son, Lord; and The Holy Ghost, Lord; and yet not three Lords, but One Lord! One *Jehovah*! One God and Father of all, who is above all, and thro' all, and in us all?

I CONFESS, I acknowledge it, O most mighty God! Thou art a Witness to this Truth: and to the Evidence also, with which it has appear'd to my Soul, Thou art a Witness to it, in what Thy *Prophets*, Thy *Apostles*, and even Thy *beloved Son*, appearing in our *Flesh*, have declared concerning it. Thou art a Witness also, to the Light and Conviction, which I have received from their Words—How they satisfy and assure me, that Thy Blessed Son and Spirit, are truly such; truly Thine; Thy Son, and Thy Spirit; and, as such, most absolutely join'd and united, with Thee, in the eternal Power and Godhead: that the Glory is equal, the Majesty, co-eternal: in all Things so join'd, and so undivided, that They are, with Thee, One *Jehovah*; One Lord, and One God; over all; Blessed for ever.

By the Confession of a true Faith, therefore, I will ever acknowledge the Glory of the eternal Trinity, and, in the Power of the Divine Majesty, worship the Unity. Such is the Power, and Greatness, of Thy Majesty, as to subsist in a Manner which I cannot possibly apprehend: such Thy Fullness, as to be truly Three; such Thy Perfection, as to be altogether One. The great Three-One, Thou art: and therefore — *Holy, Holy, Holy, Lord God Almighty* — I will say, with the Blessed above.* So *they* worship Thee, the One Lord God Almighty: and from thence I learn that I also am, in this Way, to worship Thee: adoring Thee as an *Holy Father*, whose Fullness shines forth in *Thy Holy One*, Thy beloved Son; and in *Thy Holy Spirit* also. I will not therefore, stop at the first, but will add the second: I will not content myself with that, but will also join the third *Holy*. Thus I will join with the Heavenly Host, in giving Glory to Thy incomprehensible Majesty. Thus I will worship the whole Trinity, and that in Unity; because I find it is so to be worshipped: and because I am, by my Baptism, bound to the equal Worship of *Father, Son, and Holy Ghost*.

I WAS

I WAS not baptized in the Name of The Father only: nor was I baptized in the Name of The Son, and of The Holy Ghost, with different Words; or in any Way that can lead me to imagine my self less bound to worship and serve Them; than The Father. No; *In the Name of The Father, and of The Son, and of The Holy Ghost*—jointly, without any Difference; without any the least Intimation of their having different Powers, or Natures—I was baptized: and so I was commanded to be baptized; to shew me, How I ought to worship, and believe, and trust on, this Lord God—*Father, Son and Holy Ghost*—the great and only Object of my Faith and Worship, as well as Author of my Salvation. For,

I WAS baptized, by the Command—not in the Names; but, as of One—*In the Name of The Father, and of The Son, and of The Holy Ghost*. And as Thy *Apostle*—speaking of Thy Promises to *Abraham* and his Seed—urges, that Thou saidst not, *And to Seeds, as of many; but, as of One, And to thy Seed, which is Christ*:* even so, in like Manner, should not I infer, from the Command to baptize, It says
not

* Gal. iii. 16.

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not in the Names, as of many different Beings: but, as of One, *In the Name of The Father, and of The Son, and of The Holy Ghost*; which are God—the One God: displaying His Glory in a wondrous Manner, far above my Comprehension; and requiring my Worship, my Obedience and Love, as being Three—in—One, The Father with His Son, and Holy Spirit?

So, with all Humility, I think, I may and ought to argue. And that this is indeed the very Truth, I am further assur'd, because it is the Grace and Love, and blessed Fellowship—or Communion—of these Three Persons, which I am equally and alike, to desire. For, *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of The Holy Ghost, be with you all*—said the *Apostle*.† He said no more: and, because he said no more, he plainly points out *these Three as One*—One glorious *Fountain of Goodness*, from which my Soul is to seek the refreshing Streams of Grace and Love, and heavenly Communion; to fit me for *the Inheritance with the Saints in Light and Glory* everlasting.

EVEN so, O everliving and ever-flow-
ing

† 2 Cor. xiii. 14.

ing Fountain of Goodness! even so I believe, and do gladly acknowledge, it is. Thou wouldst not have appointed such a *Form of Baptizing*, nor led Thy *Apostle* to use such a *Form of Blessing*, if Thou wouldst not have us acknowledge and worship Thee; as Three—in—One: as a glorious God—A Father; with His Son and Holy Spirit—who in this *real Trinity*, dost retain the most perfect Unity; and art, in Truth, One *Jehovah*, of an undivided Substance, shining forth in this real, three-fold Distinction of Subsistencies, or Persons.

How this can be, I pretend not to know. Thy blessed *Oracles*, Lord! Thy Scriptures have taught me to believe that it is. They force me to confess, that Thy Son and Thy Spirit are possessed, as Thou art, of all the Fulness of the Godhead. They forbid me, likewise, to acknowledge any other than One God. They compel me, therefore, either to reject their Testimony; or to believe, according to what I find written, that *There are Three that bear Record in Heaven, The Father, The Word, and The Holy Ghost: and these Three are One.** If I reject their Testimony, I reject my *own Mercies*: I give up my Hopes of *that great Salvation*, which Thou hast so graciously set before me

in

* 1 John v. 7.

64 MEDITATION VI.

in Jesus Christ. I bring myself into a dark, disconsolate State, with no other Guide but my own *poor Reason*, which hardly guessth aright at the Things on Earth, but can by no Means find out the Things which are in Heaven: or in what Method I may be assured of an Inheritance there. Oh! keep me, therefore, most gracious God! keep me stedfast and unmoveable in believing, as I find written. Whatever vain Men may say, with me, let it always be — *To the Law and to the Testimony.* There let me for ever fix my Faith and Hope: on the *Law of the Spirit of Life, in Christ Jesus*; and on the Testimony which Thou hast given to it, not only in Signs and Wonders at first, but also in the Power which has all along accompanied it, and made it to triumph over the Gates of Hell.

Y E A, Gracious Lord! on this I fix my Faith and Hope: on the *Law of the Spirit of Life*, as it assures me that Thou art *One Lord God Almighty, who was, and is, and is to come*: and yet most evidently sets before me *Three-Persons—Father, Son, and Holy Ghost*—plainly distinguished as Persons, and plainly united as God. How, or after what Manner, I understand not; *such Knowledge is too wonderful and excellent for me, I cannot attain unto it.* But the great and
awful

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awful Truth I will believe, because it has *Thy Testimony*: which is, in itself, infallible; and, to my Soul, *The Pillar and Ground of Truth*.

LEAVING, then, all Questions, and all Imaginations, about the Manner; I will apply myself to consider Thy gracious Intention and Design, in setting before me this awful Mystery: humbly searching, and humbly beseeching Thee to assist me in searching, after the Reasons of Thy revealing so much, and no more, of Thy Incomprehensible Nature.

BUT, surely, I need not look far, for the Reason of Thy revealing no more. I have it plain before me, in *my own Weakness*, and in my Unfitness to see, or receive, more. I now see but *thro' a Glass darkly*: and, till that Glass be removed, more Light might serve but to dazzle and amaze me. Of this Thou hast given me a sensible Proof, in the Weakness of my bodily Eyes. They cannot bear much, even of the Sun's Light, when it shines in its full Strength. And what Effect any nearer, or more immediate View, of *Thy Light* and Glory, might have on my Soul, in this State of Mortality, Thou only knowest: and because Thou knowest it would not be
good

66 MEDITATION VI.

good for me, hast with-held it; till that blessed Time, when *Mortality shall be swallowed up of Life.*

BUT yet from what Thou now affordest me, I see Cause and abundant Reason, both to adore thy Majesty, and bless Thy Goodness. It teaches me *Humility and Love*: Things, highly necessary for my present State, and highly conducive to my future Happiness. For this Reason Thou didst reveal so much, of Thy incomprehensible Nature. It was to fill me with an humble Opinion of myself, and an affectionate Sense of Thy Goodness.

VAIN Man would be wise! Even tho' he knoweth almost nothing, even of Things on Earth, yet is he *puffed up in his fleshly Mind*, and forward to be searching out *the deep Things of God*. Thou shewest him, therefore, that they are not to be searched out by *him*, at least. *His Glass*—his poor, imperfect Reason—cannot reach the thousandth Part of Thy Glories. He *might* see this in Thy Eternity, Thy Immensity and Omnipresence, Thy Knowledge and Foreknowledge too. But he *will not*: therefore Thou shewest it him yet further! Thou shewest him *A Trinity in thy Unity*! A Son, possessing all the Fulness of Thy Godhead,

MEDITATION. VI. 67

Godhead, with a Spirit proceeding of Thee, and possessing also the same Fulness : both of Them *in Thee* ; distinguish'd, but not divided ; united, but not confounded, with Thy Goodness.

IN Thy Scriptures, gracious Lord!—those *lively*, and Life-giving *Oracles*—Thou hast shewn me this. And, by shewing it, Thou hast graciously endeavoured *to hide Pride from me* : to teach me Humility, and prevent my thinking of myself *more highly than I ought to think* ; to make me see my Weakness, and help me to remember that I am *Man, and not God*—; a low, a sinful, and a short-sighted Creature ; and, as such, incapable of fathoming Thy All-perfect Nature, and incomprehensible Glories. My Business—I may see—is, not disputing, or explaining ; but loving and adoring. It is that, and that only, which the *Faith of Christ*, as it was *at first delivered to the Saints*, leads me to.

IF I retain *that* Faith, whole and undefiled, and let it settle and take Root in my Heart ; I must needs love Thee, with all the Powers of my Soul. It commands my whole Heart, by shewing me, at once, the incomprehensible Perfections of Thy Nature, and the unfearchable *Depths of Thy Love*.

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Love. For that Reason Thou wouldest reveal, and bring me to the Knowledge of, this Faith, and the Grace which is by *Jesus Christ*. For that Reason Thou tellest me of my receiving the rich Offers of Mercy from an Almighty Father; thro' a Redemption, wrought out by His Almighty Son; and brought home to my Soul, by the sanctifying Influences of His Almighty Spirit. My Redemption, my Sanctification and Salvation, I by this Means see, is no common Work; nor should it be acknowledged with a cold, and common Thankfulness. It is the Work of infinite Love, displaying itself in a mysterious Manner, to raise my Apprehensions of the Greatness, both of my own Misery and this Mercy.

A F A L L E N, corrupted, polluted Creature, I am. And without the Pity, and tender Mercy of The Almighty Father, in suffering me to have, and even giving me, a *Saviour*, I had been lost and *sold under Sin*, to all Eternity! Without the Love and Goodness of His eternal Son, in condescending to become my *Saviour*—as there was *no Intercessor*, nor any other Arm to bring Salvation—even *His* divine Pity and tender Mercy had availed me nothing! Without the Communion and gracious Influences of His eternal Spirit, in helping me to return
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MEDITATION VI. 69.

and purify my Soul, I am still unworthy, and unfit to partake in this tender Mercy and redeeming Love. Most evident it is, that I want it all—a gracious Father, to have Mercy, and to send; a condescending Son to come, and redeem; and a sanctifying Spirit too, to cleanse and purify my Soul. All this I want; and all this I have: in the eternal Power and Godhead, I have all. That glorious Fountain of Goodness does, itself, supply the several Necessities of my Soul. It affords me, in its own boundless Fulness, a Father to have Mercy, and to send; a Son to come, and redeem; and a gracious Spirit also to sanctify, and fit me for Their Love and heavenly Communion.

W H O L E, therefore, and entire, O glorious Trinity! whole and entire, I offer up myself, and all I have, to Thee. My Duty, and my Love, is not divided. My Maker and Father, my Redeemer and Saviour, my Sanctifier and Comforter, are Three indeed, but *Three—in—One*; and the undivided Object of my Praise and Love. It rises higher, and is offered more entirely to each of them singly, and to all of them jointly, when I consider that They are in Themselves united, and all of Them together *my Lord, and my God.*

C O U L D

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COULD I have thus praised, or thus loved Thee, O Almighty Goodness! if Thou hadst not revealed these Things? Is it not Thy *first loving me*, and in *such a Manner*, that stirs up my dull Heart, and makes me love Thee. Thou knowest that it is, gracious Lord! and Thou knewest that it would be so: and for that Reason wast, in Mercy, pleased to do it. Our Souls, alas! *cleave unto the Dust*: but Thou quicknest them by Thy Word—by setting Thyself before us, in Thy Scriptures, as a *Father, full of Pity*; having, in Thee, a *Son, mighty to save*; with a *gracious Spirit, ready to help* with our Infirmities—to guide us with Thy Counsels, and bring us to Glory.

SEE here, my Soul! See, and confess, the Reason of that first and great Commandment, *Thou shalt love the Lord thy God with all thy Heart, with all thy Strength, and with all thy Mind*. The Lord my God, is my All—my Saviour and my Sanctifier, as well as my Maker and Lord. Justly, therefore, He claims, and willingly, sure I shall render to Him, all my Love.

HE has had Pity on my Soul, and eas'd me of the Fear of dividing my Affections, by placing Part on my Saviour, and Part
on

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on my Sanctifier, and Part on Himself. That Fear would have possess'd, and distracted, my Soul, if he had not graciously taught me, that my Saviour and my Sanctifier are One with Himself. The *Love of Christ* to me, I should then have fear'd, would have *constrained me* to love Him too much: more than is due to any Thing, which is not equal, and One, with The Father. But now, I see—and He has graciously shewn me—my God is my All—*my Saviour, my God, and my Might*—therefore He has, and He ought to have, all my Love.

So it ought to be, most gracious Lord God Almighty! Blessed Fountain of Goodness! Glorious Trinity! *Father, Son, and Holy Ghost!* One God over all, Blessed for ever! so it ought to be. And most humbly do I now beseech Thee, to accept my poor, unworthy Heart, whole and entire, as I here desire to offer it to Thy Majesty: most earnestly begging that Thou wouldst vouchsafe to fill it with thy Love.

THOU, O glorious *Trinity!* even Thou, art my good *Father in Heaven*, whose *Name* I pray may be *hallowed*; whose *Kingdom* I desire may *come*, even till Thy blessed *Will* be done on *Earth*, as it is in *Heaven*.

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ven. With Earnestness I will pray, and with Joy I will hope for this, because Thou, my good *Father in Heaven!* art the *Creator*, the *Saviour*, and the *Sanctifier*; the God who art *above all, and thro' all, and in us all*; in the doing of whose Will consists the Happiness of all created Nature.

FROM the Perfection of Thy incomprehensible Nature, Thou art one—in—Three, and Three—in—One. But notwithstanding this Thy Greatness and Thy Glory, Thou inviteest, nay, and commandest us too, to approach Thee as a Father: to assure us that, in the Way of Love and Obedience, we shall find the Inheritance and the Portion of Children. Oh! help me to walk in *that Way*, that I may be *meet for* that Inheritance. Oh! vouchsafe to represent Thyself, and all the glorious Excellencies of Thy Nature, so powerfully to my Soul, that I may attain *the Faith which works by Love*: which, because it acknowledges Thee, O *Father, Son, and Holy Ghost!* to be its only *Author and Finisher*, never rests till it attains its End; even the Enjoyment of Thy Salvation.

IT is this Faith, O gracious Father in Heaven! which my Heart desires to receive, and embrace, with all its Powers, and for
ever.

MEDITATION VI. 73

ever. So let me ever believe, because *so* Thou hast taught me to believe; and—that my Heart may be fill'd with *Humility and Love*. With all my Soul I bless Thee, for bringing me to this Knowledge, and confirming me in this Faith: in which—as Vouchers to the sacred Truth, and for the greater Confirmation of it—all Thy *Saints* and faithful Servants; all Thy *Martyrs* and Confessors, in all Ages of the Church, have gone before me. Oh! *Increase it evermore* in my Heart, and let it have its full Effect there. Let it make me *Nothing in my own Esteem*, that I may find the Way to be approved in Thine—that my earnest Desire, and unwearied Endeavour on Earth, may always be, to acquaint my Heart with the Perfections of Thy Nature, and the Riches of Thy Love: till at length, in Mercy, and thro' *the Redeemer*, Thou takest me to Thy Heaven—there to behold the Fulness of Thy Glory, for ever shining forth in those *Depths of Knowledge*, those *Counsels of Wisdom*, those *Wonders of Goodness*, which fill Heaven with Goodness, and furnish out *the Pleasures which are at Thy right Hand for evermore*. Amen.



PART II.

MEDITATION I.



RE A T L Y, O Eternal God! greatly my Soul should desire, because it greatly needs, to have *an Advocate* at the Throne of Thy Grace: *a Mediator*, thro' whom I may, at all Times, have free Access to Thy Majesty. Thou art *the High and Holy One*: and I, an unworthy Creature; a sinful Man; of unclean Lips, and a polluted Soul; uncapable surely, without a Mediator, of having any Communion with Thy Holiness, and unworthy of every the least of Thy Mercies.

WITH Comfort, therefore, and with Joy, I read in Thy holy Word, that as there is one God, so *there is One Mediator between God and Men, the Man Christ Jesus.*

* The Man *Christ Jesus*! who was made of
the

MEDITATION I. 75

the Seed of David, according to The Flesh, but declared with Power, to be the Son of God, according to the Spirit of Holiness, by the Resurrection from the Dead: who, after that, was every where declared to have been conceived by The Holy Ghost, and born of a Virgin: to have been Thy eternal and All-creating Word made Flesh, and dwelling among us, full of Grace and Truth.

IT is this Thy Word and Son—I see ;
O gracious Father!— thus become *the Man Christ Jesus*, whom I must receive and trust in as my *Mediator*; and the *only Mediator* between God and Men. I do, Holy Father, I do so receive Him. And how should my Heart rejoyce, that Thou hast an eternal Word; an only-begotten Son; ever with Thee, and in Thee; God of God; Light of Light; very God of very God; who, when no other Arm could have brought Salvation, undertook the gracious Office, and came to *purge my Conscience from dead Works, that I might serve Thee the Living God.*

FOR *this Cause he is the Mediator of the new Testament*;* even because He was able to do this: because, by the Merits of His Death, He could *atone for Sins*; and, by the Power of His Godhead, could *give the*

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sancti-

* Heb. ix. 14, 15.

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sanctifying Spirit, to cleanse our Hearts;
So purging the Conscience *from dead Works*,
to serve Thee the Living God.

GRACIOUS Father! Thou settest Him forth as Mediator, not to make us imagine that He is altogether of another Nature; but to assure us, that He is of the same eternal Power and Godhead with Thyself, as well as of the same Flesh and Blood with us. He partakes in both, that He might reconcile both in One: that as Man, He might be capable of Suffering and Dying, to make the Atonement; and as God, worthy to appear, and act, as *Mediator*. Worthy, to present Himself, as such, at the Throne of Thy Grace: and worthy, likewise, to receive from us, all that Blessing and Praise; all that Love, Hope, and Trust, which, if we believe Him to be a *true Mediator*—One that really procures Peace, and Grace, and Life eternal for us—our Hearts will find themselves inclined to offer to Him.

YEA, gracious Father! He, and He alone, is worthy: and I should injure Thy Goodness, if I imagined that Thou art to be moved by the Intercessions of any other, or lesser Mediator, more than by the Bowels of Thine own Mercy. For, *wilt Thou*
not

MEDITATION I. 77

not freely give us all Things? Doubtless: Upon our humble seeking, Thou wilt freely give us *all Things, that pertain to Life and Godliness*: but yet both with, and thro', Him—thus adding to the precious Gifts, by the gracious Method of giving them, thro' *such a Mediator*.

I N Him, we see both our own Unworthiness, and Thy Goodness. We have, at once, a Reason even for *Fear and Trembling*: and yet a gracious Invitation to return. Our Souls are made to feel their Want of a Mediator; and, at the same Time, the Riches of Thy Mercy, in freely giving Him, that we might have Hope, and even *a strong Consolation*, thro' His Merits and Intercession.

H E made the Atonement!— And, who besides could do it? Who, but He could offer a Sacrifice that should satisfy Thy Justice, by shewing the entire and infinite Contradiction of all Wickedness, to Thy All-perfect Nature? Assuredly, none but Thy Son, made Flesh, could do this. A Sacrifice from any other, must have been of less than infinite Value; and so could not have shewn the infinite Contradiction. Now we see it: and from what a Depth of Misery Thou wouldst redeem us.

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But, Any less Sacrifice had been only—like *the Blood of Bulls and of Goats*—shewing a Displeasure against, but not an entire and an infinite Abhorrence of, all Wickedness.

NOTHING less, therefore, nor any other, than Thy Son, was equal to, or worthy of the High Office of *Mediator*: nor could any other justly receive the Thanks which are due; or the Love, Hope, and Trust, which must follow, upon our *truly* receiving and acknowledging Him, as *Mediator*.

IF He had only the Name, indeed; and was not, in a proper Sense, the Cause and Giver of that Peace, and Grace, and Life, which we hope for: there would be no Thanks, nor any Hope, and Trust, and Love due unto Him. But if He be, in Truth, A Mediator: if it be only *in*, and *thro'*, and *by* Him, that *all* Thy Mercies and Blessings are given to us—and that so it is, Thy *Scriptures* do every where assure me—then, Thou knowest, O gracious Father! our Hearts cannot help loving and honouring Him, even as Thy very self. Thro', and from *Him*, we receive all our Mercies, and all our Blessings. To us, they are from, because thro', *Him*. We must, therefore—we cannot but love Him,
and

and that with all the Powers of our Souls. But so Thou wouldst have it: *that all Men may Honour Him, even as they Honour Thee!* by that shewing, that He is *One with Thee*: even because Thou hast set Him forth as *Mediator*, and so call'd us to give Him all the Love and Honour which is due to Thee.

THE Mercies and Blessings are Thine: but Thou wouldst give them *thro' Him*, that we may know both what *He* is, and what we ourselves are. We are not worthy to receive any Thing: but He is worthy to give every Thing! worthy to give *Gifts unto Men*, even Thy Gifts—the Gifts of *Peace*, and *Grace*, and *Life eternal*. Even of this Honour He is worthy: by, as well as thro' Him, they are all given; that in the Gifts we may see the Giver, and confess, that He who thus *does*, in all Things, *as Thou dost; hath in Truth, all Things that Thou hast.*

MOST assuredly, therefore, we learn, and may know, who He is, because He is *Mediator*: because thro' Him we *have Access*; both thro', and by Him, obtaining Thy Blessings.

AND not only so, but, thro' Him, we
 E. 4 always

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always may have Access, seeing *He ever liveth to make Intercession for us.** He ever liveth, and hath *Life in Himself!* Yea, Thy Son He is; and so Thou *hast given to Him* to be like Thee, and to have *Life in Himself.* || Never, therefore, need we fear but, thro' Him, we may have Access, seeing He thus *ever liveth*—He *changeth not*—His *Years shall not fail*--He is the *same Yesterday, and to Day, and for ever*—stedfast; abiding; always *at Hand*, and always ready to help those who come to Thee, by Him.

IN such a Mediator my Heart rejoices: for such a Mediator my Soul shall for ever bless Thy Goodness. Thou wouldst have me see, and know, on *whom I have believed!* How securely I may trust on Him for Deliverance and Salvation! How surely I may at all Times, through Him, have Access to Thy Majesty!

IF it were possible for Him to change, or be changed! If Thou hadst not given to Him to have *Life in Himself, even as Thou hast Life in Thyself!* If He did not *thus* ever live to make Intercession for us, it might be that, thro' Him, we could not, at all Times, have Access. He might be changed,
or

* Heb. vii. 25. || John v. 26.

MEDITATION I. 81

or afar off, or not able *to save unto the uttermost*. I adore Thee, therefore, O gracious Father! I give Thee humble Thanks, for shewing us that it is not so: for assuring us that *He ever lives*—to comfort our Hearts with the Assurance, that we may at all Times, in all our Temptations, in all our Tryals, and for ever—*to the uttermost*—thro' Him, have Access to Thy tender Mercies and most abounding Goodness.

G R E A T, and most abounding it is, at all Times, and in all Things: but in nothing more, than in Thy declaring Thy Son *Jesus* Mediator; and *the One Mediator between God and Men!* in assuring us that thro' Him, and *Him only*, we may have Access, to the uttermost, and for ever! in giving us *His Name*, and *His Name only*, whereby we may *be saved!*

Y E A, behold! He is *The Saviour* also: *The Lord our Saviour*; and—*The Saviour of the World!* so called, most assuredly—and so set before me, in Thy *Scriptures*—to shew me, by this Means also, who He is, and from whence cometh my Salvation. For,

O G O D of *Israel*, *The Saviour!* is Thy Title, and Thy Glory:* and Thou hast

* Isa. xlv. 15.

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not only told me, that *Thou wilt not give Thy Glory to Another*; but particularly assured me, that *there is no other Saviour*.† And who, then; *Who is this that cometh!* that cometh to bear *this Name*, and wear *this Glory*, as well as Thyself? He *speaks in Righteousness*, and is *mighty to save!* able to save *unto the uttermost!* so able, and so mighty, that *none shall pluck out of His Hand!* And, will not all this prove Him to be Thy *very Son?* very God of very God? of One Substance, and the same eternal Power and Godhead with Thee, O Almighty Father? To *my Soul* it does: and that, with the strongest and clearest Light. In all Things, I see; even in this Thy distinguishing, incommunicable Glory, of being *The Saviour*, He has what Thou hast: to teach, and to assure me, that He is—what Thou art—The Lord, *The King of Israel and his Redeemer, The Lord of Hosts;* || Thy very Son; Thy Son, in *Truth and Love.*

— I S R A E L *shall be saved*—Thou didst graciously promise, by Thy holy Prophet: * He shall be saved—in *The Lord, with an everlasting Salvation.* And, who is it, then, that saves us?—that is, to us, *The*
Author

† Isa. xliii. 11. || Isa. xliv. 6. * Isa. xlv. 17.

MEDITATION I. 83

*Author of eternal Salvation?** Is it not the same? Have we *another Saviour?* I have Thy Word; O *God of Israel*, that it cannot be. The Lord is *The Saviour*: and The Saviour is *The Lord*, and can be no other. The Titles cannot be divided: and so Thy blessed *Angel* taught us, when He published the glad Tidings, *Unto you is born—A Saviour, which is Christ The Lord! The Lord our Redeemer, and He that formed us from the Womb also: †* I find, He is: by both—by his saving and redeeming, and by His forming and making us also—shewing Himself to be, in very Deed, **THE LORD.**

AND yet—*To this End Christ both died, and rose again, and revived, that He might be Lord, both of the Dead and of the Living. ||* How am I to understand this! As Thy Word and Son, *without whom was not any Thing made that was made*, He, manifestly, had the Right of Creation. And what more could He want? Was it the Claim of Love? It could be nothing else. We were the *Work of His Hands*: and, being so, *none of us could say unto Him, what dost Thou!* But—He would reign in our Hearts; be Lord there; even *the Lord that bought us: ‡*
whom,

* Heb. v. 9. † Isa. xlv. 24.—John i. 3.

‡ Rom. xiv. 9.

‡ 2 Pet. ii. 1.

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whom, therefore, we should love, and *to whom* we should *live* on Earth; that with Him we may live, and be where He is, in Heaven. He even *died, and rose again, and revived, that He might thus be Lord, both of the Dead and of the Living.*

LIKE Thee, in every Thing, I see, He is. Upon Thy bringing Thy People *Israel* out of *Egypt*, Thou calledst them to acknowledge and love Thee, as The Lord *their God*. And, upon *His* dying and rising again for us, He claims the same of *us*—that, in and with Thee, we should acknowledge and love Him also, as The Lord. The Lord, and not only of *Israel*, but of all Nations—*both of the Dead and of the Living*—that both living and dying they might *be His*: not living unto themselves, but *unto Him*; and then, not dying unto themselves, but *unto Him*—to be received by Him, and made to enter into *His Joy*. The Joy of seeing Him *as He is*—Thy Word and Son; from everlasting, to everlasting, living and reigning with Thee, and the eternal Spirit, in an undivided Glory.

To us, therefore, there is *One God, and One Lord*: *One God*, even *The Father*—the eternal Father, ever having, in and
I
with

MEDITATION I. 85

with Him, a Son and Spirit, of the same eternal Power and Godhead with Himself; — and *one Lord*, even *Jesus Christ* — that Son of The Father; who *was made Flesh*; who *died, and rose again, and revived, that He might be Lord*; that He might reign in our Hearts, and purify us *to himself*; so bringing us to God! the One God! in whom He is; and with whom He, from hence also, is proved to be *One*, because He purifies us *to Himself*,* and all must *live to Him*.† For,

I LIVE to my Maker, my Lord and my God. I will not, I must not, live to any other. He that requires me to live to Him, does, in that, require me to own Him for *such*. And yet this is required of *me*, and of all Men, by my Lord *Jesus Christ*. *He died for all, that they who live should not henceforth live unto themselves, but unto him* — thus shewing Himself their *Saviour*; and, by *that*, proving Himself their *Lord and their God*.

BUT -- whether or no all will live to Him, yet all must, and shall, give Account to Him; and, from Him, receive according to their Works. *The Father judgeth no Man: but hath committed all Judgment to The*

* Tit. ii. 14.

† 2 Cor. v. 15.

86 MEDITATION I.

The Son; that all Men should honour The Son, even as they honour The Father. The righteous Judge—I see—The Judge of all the Earth, He is, All must stand before His Judgment Seat: and every Knee must bow to Him. And—will not every Tongue confess? Oh! confess Him all ye Nations, and laud Him all ye People! Kiss the Son, lest He be angry, and so ye perish from the right Way. Give unto Him the Glory which is due unto Him: the Glory of the only-begotten of The Father, once dwelling among us, full of Grace and Truth; and now living and reigning, with The Father, in the Glory which He had before the World was.*

THUS—let every Heart, and every Tongue, confess—Thus He lives and reigns: and thus He will for ever live and reign, to Thy Praise and Glory, O eternal Father! To Thy Glory—in that Thou hast such a Son; worthy to be given as Mediator, and Saviour, and Lord, and Judge, to all the Earth! in that Thou art Lord Almighty; Maker of all Things; God of Israel, The Saviour; King of Heaven, and Judge of all the Earth: and yet hast shewn Thyself to have a co-equal and beloved Son, who partakes in all this Glory, without lessening Thy Title, or dividing our Affections,

* John v. 22, 23.

MEDITATION I. 87

ons. Yea, He has all, and Thou hast all, my Love. Thou art the glorious Fountain; and He the ever-living and everflowing Stream of that Goodness, which commands it. He is the eternal *shining forth of Thy Glory*, and the *express Image of Thy Person*. Therefore He became *Mediator*, and *Saviour*, and *Lord*, and *Judge*. Mediator; to give *Comfort to the broken in Heart!* Saviour; to *redeem them from all Iniquity!* Lord; that He might *rule in our Hearts*, and we might *live and die to Him!* and Judge; that *all might honour Him as they honour Thee*, and have Hope in Thy Mercy.

OH! The Blessedness, and the sweet Refreshments, of that Hope! *No Man living is just in Thy Sight*: no Man living could abide the Sentence of Thy Justice. Our only Hope is in Thy Mercy: of which—ador'd be Thy Goodness!—Thou hast given *humble Penitents* the fullest Assurance, in that Thou hast *committed all Judgment to Him*, by whom Justice was satisfied, and Mercy purchased, for *their Souls*.

TAKE Comfort, then, O ye penitent Souls! God will judge you; but God in Mercy: *God our Saviour*, as well as *The Lord our Judge*; and tho' both, our *Advocate* and our *Mediator* also.

O GRACIOUS *Jesus*! who bearest all these Names, and wouldst Thyself *bear our Sins in Thy own Body* on the Cross; help my Heart to bear the Love which Thou deservest, and which shall constrain me to honour Thee, by *living unto Thee*, even as I live unto The Father. That is the Honour which is most due, and most pleasing, unto Both; and *without which* I honour neither. Oh! help my Soul to give it: that, by living unto Thee on Earth, I may live with Thee in Heaven: *beholding Thy Glory*, and seeing Thee *as Thou art*— in Thy perfect Unity with The Father, and The eternal Spirit— for ever.





MEDITATION II.

GRACIOUS *Jesus*, What Thanks shall I render to Thy Goodness, for teaching me that my Life, my eternal Life depends on my knowing Thee, as well as The Father! So Thou wert mercifully pleased to signify, in those Words which Thou spakest to The Father; *This is Life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.**

W H O M, then, or What must I know and confess Thee to be? Let me learn it from Thy own gracious Words: in which, I observe, Thou saidst—not, “Thee the
“ only true God, and me Thy Servant,
“ sent to declare Thy Will,” but—“Thee
“ the only true God, and *Jesus Christ*
“ whom Thou hast sent:” plainly shewing me, that I must know and confess Thee to be *Jesus the Christ*; the *Messiah*; The *Saviour*; and so—what Thou didst declare Thyself, and what Thy Apostles, and even The eternal Father Himself, have witnessed

* John xvii. 3.

90 MEDITATION II.

nessed that Thou art, even—*One with Himself*; His *beloved Son*; sent down from Heaven to shew Thyself to be *a Son*; to open the Depths of Divine Love, and display the Riches of infinite Goodness, in Thy giving Life to the World, by giving Thy own Life for its Redemption.

HENCE it is— even because Thou art *a Son*; and a Son sent! — A Son, and yet mercifully sent— for this gracious Purpose! Hence it is, my Soul conceives, that I must know Thee also, as well as The eternal Father. . . For, what more can be requisite to my Happiness, and my Life, besides knowing the *true God*? But because Thou art declared to be *a Son*, I cannot now know *Him*, and those Riches of His Love by which He would awaken and ravish my Heart, unless I also know *Thee*. In Him, I must know and acknowledge Thee: or else I cannot know and acknowledge Him, as He is — The Almighty Father of an Almighty Son, who was with Him from the Beginning; by whom He made *every Thing that was made*; who is, like Himself, Creator, and Preserver of all Things, and by whom *all Things consist*;* but whom, nevertheless, He would give to make the Atone-
ment,

* Coloss. i. 17.

ment, and bless us by turning *every one of us from our Iniquity.*

IT is this astonishing Instance of Mercy, of Goodness, and most adorable Love, which I must know, to help me in knowing Him, and what I must do to become meet for His Love. I am graciously called to know it, that I may discern, how devoutly I ought to adore His Goodness! how feelingly I ought to confess my own Unworthiness—as a guilty, polluted Creature that needed *such an Atonement!* how earnestly, and how incessantly I ought to labour in *purifying myself*, that I may become such as He will accept and *allow to be a Partaker* in that Atonement.

IN knowing and doing this it is, that my Life, my eternal Life, consists. And therefore, *thus* let me ever know the only true God, and Thee, O *Jesus!* whom He hath sent: *thus*, let me ever confess and acknowledge Him, and Thee. Thou art *a Son*; a *true Son*, of the *only true God*: and, by declaring Thyself such, Thou didst, in the Opinion of the very *Jews*, declare Thyself *equal*,* and of the same eternal Power and Godhead. *That* cannot be divided: and therefore *Thou* art not divided, tho' distinguished,

* John v. 18.

guished, from The Father. No, not divided, but *One with him* Thou art: and He is the only true God who has, and ever had, and ever will have, in the Unity of his Godhead, a co-essential Son, and Spirit, possessing all His Fulness, and partaking in all His Glory.

By *this* He is distinguished from, and shewn to be infinitely above, every Thing else which is *called God, or Lord*. No other Nature, but His, admits of such Perfection and Fulness. *Therefore* He is *the only true God*: not excluding, but including Thee, whom He hath begotten, and whom He hath sent; that we may *know Thee*, and *glorify Thee*, together with Himself.

THOU didst *glorify Him on Earth*, and He will *glorify Thee with Himself*, with *that Glory* which Thou hadst, with Him, *before the World*, or any Part of created Nature, *was*. Even *then* Thou wast with him, and in Him: united, and yet distinguished, in a wonderful Manner, which my Soul comprehends not, and would in vain enquire after. *Such Knowledge is, by far, too wonderful and excellent for me; I cannot attain unto it.*

BUT yet, gracious Lord! where Thou
callest,

callest, I will follow. Thou callest me to believe: and so, thro' Thy Help, I will. By an humble Faith, and a willing, careful Obedience, I will acknowledge the Love and Glory of The Father, and of Thee in Him. I will acknowledge Him to be *the only true God*, and Thee to be *a Son: A Son, in Truth and Love.** A Son, such as no other God, or Lord, has, or can have: and by having of whom, eternally united and inseparably joined with Himself— and yet coming forth and sent for the World's Redemption— He is proved to be the only true God; *the Father of Glory*; the God of all Consolation and Love.

Y E A, He is the gracious Father of Mercies, and Fountain of all Goodness; who has sent Thee to be *Jesus, the Saviour*, and the *Christ*. Even Thee He sent; and Thou, in Mercy, wouldst come, to redeem Thy Servants *from all Iniquity*, and purify them *to Thyself*, as a peculiar People zealous of good Works. Oh! receive me into this Number; and help me to shew, in my daily Conversation, that I know this! that I know *what Manner of Love The Father hath bestowed on me*; and *whom He hath sent*, to give us *Power to become the Sons of God*.

C A N

* 2 John ver. 3.

CAN I know this, and not *keep His Commandments*? Thy *Scriptures* have assured me, that I cannot: and my own Heart agrees to and acknowledges, the awakening Truth. While it had no Feeling of *this Love*, it felt nothing of *the Power of Godliness*. Some Desire it had, and some Diligence it shewed, in putting on the *outward Form*, and comely Appearance of it: but the inward Spirit, and real *Power* thereof, it was very much, or rather altogether, unconcerned about. With Shame it now confesses it: Thou see'st, Holy Father! that it does. Oh! make that Shame yet greater; as it will be, when I love Thee better; when Thy good Spirit has given me — and Oh! let Him give me — a yet more lively Sense of Thy Love: such a Sense of it, as may bring me to, and keep me steddy in, that true and only Way to Life eternal; the *knowing*, the confessing and acknowledging, both in my Heart and Life, *Thee the only true God*, and — The Saviour — *Jesus Christ, whom Thou hast sent*.



MEDITATION III.

O THOU gracious Son of God, and Son of Man! *Jesus*, my Lord! I have read, and considered, Thy divine Words, *The Father knoweth Me, and I know The Father* :* plainly implying, that Thou hast the same Knowledge of The Father, that the Father hath of Thee: and those other, likewise, *All Things that The Father hath are mine* ;† forbidding me, evidently, to except any Thing, and therefore not His Divine Knowledge, from the Things which Thou possessest. And yet I find Thee saying also— when Thou wast speaking of that Day and Hour, when *Heaven and Earth shall pass away— Of that Day and Hour knoweth no Man, no, not the Angels in Heaven, neither The Son, but The Father.* ||

How may I understand this, gracious *Jesus* ! How may I reconcile it with Thy other Declarations? Or, Is this Knowledge,

* John x. 15.

† John xvi. 15.

|| Mark xiii. 32.

96 MEDITATION III.

ledge, and the full understanding of these Thy Words, what I cannot attain unto, till that Day and Hour ; when Thou wilt shew, that all Thy Words were true, and all consistent with one another ?

IF it be, Thou wilt look mercifully on my Infirmities : Thou wilt pity, and pardon, my Weakness. The *Obedience* of an humble *Faith*, will always be more acceptable in Thy Sight, than a vain pretending Knowledge. Safely, therefore, I may ; and willingly I can, submit my Faith unto Thy Truth : nor would I doubt, but that as *All Things which The Father hath are Thine*, so Thou possessest all His Knowledge, even tho' I were now unable to discover the Reason, or the particular Meaning, of Thy saying, *Of that Day and Hour knoweth no Man, no, not the Angels in Heaven, neither The Son, but The Father.*

BUT Thou allowest me the Liberty of enquiring into, and considering, Thy Words. Thou wilt approve my doing it, I doubt not, if I do it with humble Faith, and an awful Reverence. Thou wilt assist me too, I humbly hope and believe, in doing it. In that Hope, I now humbly set about it : that I may be able, not only to silence every Doubt which may, at any
Time,

MEDITATION III. 97

Time, arise in my own Heart; but also to give an Answer to those who shall ask me the Reason, of my believing that *Thou knowest all Things*, notwithstanding Thy speaking those Words.

I FIND the Word *know*, used in several Senses in Thy Scriptures. Besides *bare knowing*, it sometimes also signifies *acknowledging*; or, so knowing as to *approve*. In some Places, also, it signifies *making known*; or, so knowing as to declare and shew what is known.

IN this latter Sense of it, I find Thy *Apostle* saying, *I determined not to know any Thing among you*—meaning, that He determined not to declare, or make a Shew of, any Thing which he knew—*save Jesus Christ, and Him crucified.** And so, I conceive, I am to understand what another of Thy Apostles says, *Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.†* Every *Enthusiast*, and vain Pretender, can say—and, in the common Sense of the Words, none more ready to say,—“ I know that
“ I dwell in Him, and He in me, because
“ He hath given me of His Spirit.” But the Desire of Thy *Apostle* was, that he,
F and

* 1 Cor. ii. 2.

† 1 John iv. 13.

98 MEDITATION III.

and those to whom he wrote, might *make it known*, by that Spirit of Brotherly-Love which Thou hadst given them. To this he was endeavouring to lead them; *If we love one another*, he says,* *God dwelleth in us, and His Love is perfected in us.* And,
 “ Hereby prove we to our own Hearts,
 “ and make known to all Men, that we
 “ dwell in Him, and He in us, because
 “ He hath given us of *this* His Spirit.”

It is in the same Sense, doubtless, that I am to understand all those Places, which speak of God's *proving Men*, to know what was in their Hearts. *He knoweth the Hearts of all Men, without any Tryal, or proving.* But Tryals are often necessary *to make known*—both to themselves and others—what is in them. When, therefore, I read, *The Lord your God proveth you, to know whether ye love The Lord God:*† I think myself bound to understand it, as if it were written, “ The
 “ Lord your God proveth you, *to make it*
 “ *known*—to let yourselves and others, al-
 “ so, see—whether ye do indeed love The
 “ Lord your God.”

MAY I believe, and say, that Thou hast used the Word in this Sense, in the Place

* 1 John iv. 12.

† Deut. xiii. 3.—

2 Chron. xxxii. 31.

MEDITATION III. 99

Place I am now considering? With all Humility, my Heart desires to enquire and learn of Thee, O gracious *Jesus!* Thy Disciples had been shewing Thee *the Buildings of the Temple:* and Thou hadst told them, that notwithstanding their present Greatness and Splendor, there would not be left there one Stone upon another, which should not be thrown down. Then they enquired further, *when shall these Things be? And what shall be the Sign of Thy coming and of the End of the World?**— either imagining, that the Temple and the World would fall together: or, at least, desiring to know, and be informed, when, and with what Signs, both of them should come to pass.

As to the former, Thou wert pleased, in some Measure, to satisfy their Desire. As Thy Servants, *the Prophets*, had before pointed at the Time, tho' obscurely, when the Temple and Jewish State should be destroyed: so Thou wast pleased to give them some Signs, which they were to understand as Warnings, that it was *nigh, even at the Doors.* But as to the latter—the 'Time *when Heaven and Earth should pass away*—no Man on Earth, nor any Angel in Heaven, had ever had any Com-

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mission

* Mat. xxiv. 1, 2, 3.

100 MEDITATION III.

mission to make it known. No; The Knowledge of that Time, and Season, The Father had kept *in His own Power*: so that they had spoken, and could speak, nothing of that.

As to Thy Blessed Self, *The Son*—tho' Thou wert *Son of God*, as well as *Son of Man*; lying in *the Bosom of The Father*; knowing *Him*, as *He knew Thee*; and having *all Things whatsoever that He bath*; yet—even Thou wert not to gratify their Desire, or make *this* known. No: Thou hadst not received this Command of Thy Father. He sent Thee, and Thou wert graciously pleased to come, that Thou mightest make known to us, every Thing which might stir us up to Love and Thankfulness; to Diligence, to Care and Watchfulness, in working out our Salvation. But, *It is not for us to know the Times, or the Seasons*. Those, The Father would still keep *in His own Power*; without giving them, even to Thee, a Commission to make them known.

SOMETHING more of them, than was *then* known, He afterwards gave Thee a Commission to reveal, or make known to Thy Servant and Apostle *John*. It is called, I see, *The Revelation of Jesus Christ*,
which

which God gave unto Him—which God gave Him a Command, or Commission, to reveal; and so—to *shew to His Servants Things which must shortly come to pass: and He sent and signified it, by His Angel, to His Servant John.** Thus, O gracious *Jesus!* I understand the Words: agreeably to that Union which, Thou hast thyself declared, there is between Thee, and The Father. Thou canst do nothing *of Thyself*, Thou tellest me: no; The Union is most perfect and entire. Thou canst do nothing *of Thyself*, but *what Thou seest The Father* both doing, and willing that Thou shouldst do. His Will and Thine, is, in all Things, the same. When He *gave Thee a Revelation*, therefore—when it was His Will that Thou shouldst reveal, and make known, something more of the Times, and the Seasons—*Thou didst send, and signify it, by Thy Angel, to Thy Servant John.* So it was! To the Glory of The Father; and for the Manifestation of Thy Dignity and Authority, as well as perfect Union with Him; He *gave the Revelation*, or the Command to make the Things known: and *Thou didst send—as His Son, and our Lord; Thou didst send—and signify them, by Thy Angel, to Thy Servant John.*

BUT tho' Thou hadst, in these Matters, A *Revelation*, or A Command to reveal, *given* Thee; yet Thou hadst none, I see, with Respect to *that Day and Hour*, of which Thou wert speaking to Thy Disciples. Of this, therefore, Thou mightest truly say, "Of that Day and Hour, no
 " Man, neither the Angels in Heaven,
 " nor even The Son Himself, hath any
 " Command to make any Thing known.
 " No: that is a Secret in the Bosom of
 " The Father, and He still keeps it in His
 " own Power."

THIS Thou mightest truly say: and this, gracious Lord! my Heart now finds itself inclined to believe, was the Purport and gracious Meaning of Thy Words. Thou didst not mean, I humbly conceive, to deny Thy knowing, according to the Use of the Word in our Language; but—according to what seems to have been a frequent Use of it, in the Language wherein Thou spakest—Thy making known; Thy having any Command to reveal and disclose; or, Thy knowing with respect to, or among, us—that Day and Hour. I determined to know nothing *among you, save Jesus*—said Thy Apostle. And, in like Manner, Thou, tho' seeing and knowing that
 Day

Day and Hour perfectly, in the Bosom of the Father, wert not to know it *among us*.

THY Words therefore, I see, were designed to give a Check to the Curiosity of Thy Disciples, and of all Men: to remind us that *secret Things belong unto God*; that *all Knowledge*, as well as all the Fulness of the Godhead, is originally in the Father, and by him communicated, together with all the Fulness of the Godhead, to Thee; to be, by Thee, deriv'd or communicated to us, in such Measures, in such Ways, and at such Times, as to Him seems most expedient. *Then* it always seems to Thee, also, most expedient. *Whatsoever Things He doth, Thou dost likewise*:* and *All Things that He hath, are Thine*.† His Will, therefore, is Thy Will: and His Knowledge, Thine also. It is the same, in all Things; ever the same, never divided: but referr'd here, by Thee, to Him alone, to be a Lesson, and a Pattern, of Humility *to us*; that *the same Mind may be in us, which was in Thee*— of doing *all to the Glory of God*; of taking nothing to ourselves, but ascribing all our Gifts to that good Father, from whom, thro' Thee, we have received the Adoption, and the Grace of calling Him our Father, as well as our God. There-

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fore Thou wouldst tell us, “ Of that Day
 “ and Hour knoweth no Man: No *Pro-*
 “ *phet* whatsoever had ever any Commission
 “ to declare any Thing concerning it. No.
 “ They had it not; neither the *Angels* in
 “ Heaven, nor *The Son*, but *The Father*.
 “ Him you are to look up to, as being *My*
 “ *Father*, and *your Father*; and *My God*,
 “ and *your God*: whose Will it is, that the
 “ Knowledge of that Day and Hour should
 “ be kept—where I am*—in His own
 “ Bosom.”

As *The Father* gave me a Commandment,
 even so I speak, Thou saidst,† upon another
 Occasion: and so, I find, it was on this.
 Thou spakest, and madest known, those
 Things which—as *the Great Prophet that*
should come—Thou hadst a Command to
 make known. But in this Thing—which
 they enquired after—Thou gavest Thy
 Disciples to understand, Thou hadst no
 Command, and mightest not disclose, or
 make it known.

It is this Sense, and Meaning, of Thy
 Words, O gracious *Jesus*! that my Heart
 now inclines to embrace. Thou seest the
 Reasons which incline it! It finds the Word
know—according to the Use of that Lan-
 guage

* John i. 18.

guage wherein Thou spakest— in other Places, put to signify *making known*! It finds it agreeable to the rest of Thy Discourse here—as well as to many other of Thy Divine Words and Sayings—to suppose that Thou hast here so used it! It finds, also, Thy *Disciples*, after this, confessing to Thee, and saying, *Thou knowest all Things*.^{*} These Words of Thine, therefore, do not appear to have lessened *their* Belief of Thy Divine Knowledge. They seem, to me, to have understood them, as I do now, only as a Denial of Thy having any Command, or Commission, to make known the Day and Hour they enquired after.

BUT Thou, Lord! best knowest whether they really did so understand them: and whether I now understand them as I ought. Thou not only *knowest the Hearts of all Men*, but *all Truth*. Thou art Thyself *The Truth*:† and, as Son of God— lying *in the Bosom of The Father*, and having *all Things that are His*—canst not but know all Things. How far Thou didst communicate Thy Divine Knowledge, to that Human Nature which Thou wast pleased to take, I do not pretend to know. If Thou didst not communicate it perfectly, and in all Things; then—as *Son of Man*—Thou mightest not

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know

^{*} John xvi. 30.—xxi. 17.

† John xiv. 6.

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know (even in the common Sense of the Word) of *that Day and Hour*. And if it was in this Respect— as *Son of Man*—that Thou here calledst Thyself *The Son*; then, Thy saying *The Son knoweth not*, implies *only* that this Knowledge was not communicated to the Human Nature: tho' as *Son of God*, Thou wert able, if Thou hadst pleased, to have communicated it. In Thee dwelt *all the Fulness of the Godhead*! But yet Thou art said to have *increased in Wisdom** as well as *in Stature, and in Favour with God and Man*. And by this, it may be, Thy good Spirit would give me to understand, that Thy Divine Wisdom and Knowledge was communicated by Degrees, and in certain Measures, to Thy Human Nature. Most certain I may be, that it relates, either entirely to Thy Human Nature; or, at least, to Thy displaying, daily more and more, those *Treasures of Wisdom and Knowledge* which were in Thee.

IF I can be sure of any Thing, I may be sure of this, that *The eternal Word and Wisdom of The Father* could not be said to have increased in Wisdom.—But, The Human Nature, surely—even tho' it was honoured with a Personal Union— might; and receive, by Degrees, such Measures of
Wisdom

* Luke iii. 52.

MEDITATION III. 107

Wisdom and Knowledge, as best suited the wondrous Manner, and gracious State, in which Thou wert pleased to appear, and act.

I KNOW it is said * that *God gave not the Spirit by Measure* unto Thee. And, most assuredly, He did not, as Thou wert lying in *his Bosom*—His eternal *Word* and *Son*. But, that it was given by Measure to Thy human Nature, seems to be implied, in what is said of Thy *increasing in Wisdom*—unless it relates to *Thy behaving as if* Thou hadst increased, and so appearing, to us, to do it. This, indeed, was acting suitably to the State Thou hadst taken upon Thee! The State—in which Thou wouldst become an humble Infant; condescend to grow up as a Child, till Thou camest to the Stature of a Man. Thro' these several States Thou wouldst pass, that Thou mightest sanctify them all, and shew that, in every one of them, we may, thro' Thy Grace, be accepted of God. Can I doubt, whether—in *every one* of these States—all the *Treasures of Wisdom and Knowledge* were hid in Thee? But still—they were to be display'd only in the Way that was suitable to the State in which Thou wert, and

as

* John iii. 34.

as Thy Divine Goodness would manifest them.

AND, mightest Thou not do so in this Matter? As *Son of God*—having *all the Fullness* of Thy Father's Knowledge—Thou knewest, perfectly, that Day and Hour. But whether Thou wouldest display the Knowledge of it, in Thy Human Nature, depended on Thy own good Pleasure; and was to be done only then, when Thy Wisdom—which is the Wisdom of The Father—saw most expedient.

IN both Ways, I see, I may find a sufficient Answer.—Thou mightest either speak as *Son of Man*, to whom *The Son of God* had not then communicated this Knowledge. Or, Thou mightest use the Word *know*—in a Sense which was common among Thy People—to signify Thy having *no Command to make known* that Day and Hour. In either Way, I see enough to silence every Doubt that can arise in my own Heart: and humbly do I thank Thee for shewing it me; for helping me to understand so much, in this Matter, as satisfies my own Mind. If it does not satisfy others, I will humbly pray to Thee that it may: at least, that thou wouldest keep them from any dangerous Error in this Matter. Yea, Lord!

MEDITATION III. 109

merciful Saviour! Send out, I beseech Thee, oh! *send out Thy Light and Thy Truth!* Help every one to see Thee to be *the Way, the Truth, and the Life*— that *eternal Life which was with The Father, and was manifested unto us:** that by living unto Thee, who diedst for us, we also may obtain Life.

THOU knowest all Things: and Thou wilt judge all Men. Thou searchest the Reins and the Heart:† and Thou wilt render to every one of us according to our Works. Save us, and help us, I beseech Thee, good Lord! Help us always to do the Things which are pleasing in Thy Sight, That Thou mayest rejoyce to shew us Mercy in that Day. Keep me ever mindful— that all my Doings, and even my inward Thoughts and Desires, are known and seen by Thee! that my very Heart, with all its most secret Inclinations, lies *naked and open* before Thee. || Let the Consideration of this stir me up, to watch over the Motions of my Heart. Let it teach me to be often asking my Soul — How Thou approvest the several Thoughts which are daily passing, and the Designs which are at any Time forming, there. Let me ever dread the having any, which will not abide Thy Judgment; and of which I shall be ashamed, when Thou comest

* 1 John i. 2. † Rev. ii. 23. || Heb. iv. 13.

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comest to shew Thyself the great *Searcher of Hearts*, as well as gracious *Rewarder* of every good Work.

THEN *every Knee shall bow*, and *every Tongue* confess, -- that no Thought can be with-held, nor any Secret hid, from Thee. Oh! make my Heart to feel, as well as confess it *now*: that it may then have no Secrets, which it will not rejoyce to hear Thee disclosing, before the Host of Men and Angels.

2



MEDI-



MEDITATION IV.

O THOU eternal *Word*, and *Son of God*! Gracious *Jesus*! I again humbly implore Thy Assistance, and the enlightning Influences of *Thy* blessed and eternal *Spirit*. If I continue still to profess my Faith in Thee, as God of God; very God of very God; of one Substance, and therefore equal, with The Father: I may by some be asked, How I understand those Words of *Thy Apostle*,* *when all Things shall be subdued unto Him, then shall The Son also Himself be subject, to Him that put all Things under Him, that God may be all in all?* And how, O gracious Lord! how shall I answer them? I would answer them according unto Truth; but I cannot, unless Thou—who art *the true Light, that enlightneth every Man*—wilt be pleased to enlighten me; and enable me to see what *Thy holy Spirit*, who guided *Thy Apostle*, intended by those Words. Oh! hear me, and help me. Help me to see,

* 1 Cor. xv. 28.

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see, that I may be able to express, their true Intent and Meaning.

THEN *shall The Son also Himself be subject!*—If Thou wert no more than what some have imagined, and presumed even to affirm; if Thou wert not a real Son, of the same Divine Nature with The Father; wouldst thou not even *now* be subject, in every Sense, unto The Father? Doubtless! Tho' Thou art, to others, *King of Kings and Lord of Lords*; yet still Thou wouldst be, on that Supposition, even now, subject to Him. Thy present State, if Thou wert not *God by Nature*, would make no Difference in the Case: but leave Thee—how much soever exalted in Respect of us, or any other Creature—under as real a Subjection to Him, as any the lowest of His Subjects and Servants.

THESE Words, therefore, instead of weakning, ought to confirm my Belief of Thy Almighty Power and Godhead. They plainly imply, that now, at least, Thou art not subject, in every Sense, to the Father: which yet Thou must have been, if Thou wert not God of God; and, in strict Propriety, as *Son of God*, of the same Power and Nature.

BUT

BUT still, gracious Lord! This only shews me what *is not— cannot be—* the Meaning of the Words. I yet desire, in all Humility, to learn something, at least, of what Thy Spirit intended to signify by them. And this I trust, Thou wilt graciously enable me to do, if I humbly and devoutly consider what here, or in other Places, He has said concerning Thee and Thy Kingdom.

HE *must reign—* I see Thy *Apostle* saying*— *till He hath put all Enemies under His Feet. The last Enemy that shall be destroyed is Death: for— when Death is destroyed, it will be manifest that— He hath put all Things under His Feet.* He had said before, † *Since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, even so in Christ— the second Adam— shall all be made alive. But every Man in his own Order: Christ the First-fruits, afterwards they that are Christ's at His Coming. Then cometh the End— of Christ's Church, and Kingdom, here on Earth— when He shall have delivered up the Kingdom to God, even The Father: when He shall have put down all Rule, and all Authority,*

* 1 Cor. xv. 25, 26, 27. † ver. 21, 22, 23, 24.

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Authority, and Power—that opposeth and exalteth itself against God.

THY *Apostle* is here speaking, I see, of Thy reigning as a Prince and a Saviour, who was *exalted*, particularly, *for to give Repentance and Forgiveness of Sins.* To this Kingdom Thou wert exalted as Christ, The Word made Flesh; as having taken upon Thee to be like unto us in all Things, Sin only excepted. Thou wast become The Man Christ Jesus: as such All Power both in Heaven and Earth was given unto Thee † at Thy Resurrection; and Thou wast then given to be, in an especial Manner, the Head over all Things, to the Church.‖*

I SEE, also, that when Thy Church has attained its End, and Thou hast brought it to Glory; Thou wilt deliver up *this Kingdom to God, even The Father: reigning only in Him, as The Lamb, The Son of God—whose Throne is for ever and ever—that God may be all in all; that Thou mayest be no longer applied to, and worshipped as a Prince and a Saviour giving Repentance, when there are none remaining to give it to: but the eternal Power and Godhead may for ever receive the Praises, the Adoration and Love, which are due; and*
in

* Acts v. 31. † Mat. xxviii. 18. ‖ Eph. i. 22.

MEDITATION IV. 115

in the Payment of which consists the Happiness of all created Nature.

AND then God— even *Jehovah*; the High, and Holy One; Holy, Holy, Holy, Lord God Almighty— *will be all in all*. All the Happiness of the Blessed, will arise from a *more immediate* Sight of His Glory and Enjoyment of His Love: and, in all their Powers, they will feel the extatick Pleasures, which are at *His right Hand* for evermore.

AND then *shall the Son*— that Son of Man; that Human Nature, I apprehend, O gracious *Word*, and *Son of God*! which Thou didst take for the Habitation of Thy Glory; and in which Thou wert pleased to dwell among us full of Grace and Truth: then shall this Son of Man *appear to*— be *subject to Him that put all Things under Him*; even to the eternal Power and Godhead; to The Father, with His eternal Spirit, and thy glorious Self, O eternal *Word* and *Son of God*! Notwithstanding Thy having taken it into the most intimate Union— so strict an Union, as to be called from thence *The Man Christ Jesus*— it will then be shewn to have been, in Nature, truly a *Second Adam*; such as Man was at first created: exalted, indeed, for the Recovery of the first *Adam*, and his
Poste-

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Posterity; for this gracious Purpose exalted to the *Throne of God and of The Lamb*, without having any Claim to it, by Nature; but receiving it altogether of the Almighty and everliving *Jehovah*.

IN what Way this will *then* be shewn, or made to appear, more than it does now, Thou hast not been pleased to reveal; nor dare I presume to enquire. It is not for such as I am, to enquire into *the deep Things of God*. I believe what I find written, that *The Son will then be subject*: and this I understand—Thou knowest whether I understand it as I ought—of being *shewn* to be subject, as *Son of Man*; because *really* subject to God, every Son of Man, and even *that Son of Man* whom Thou hast taken into the most intimate Union with Thyself, must now and always be. But it may be shewn, and made to appear, more evidently than it does now. Thou art often spoken of, and often spakest of Thyself,—in general Words—only as *The Son*: without distinguishing, particularly, to which of those Natures, which are in Thee united, it relates. But then the Distinction *may*, and, from these Words of Thy Apostle, I conceive it *will*, be made more evident. We may then see, perfectly, what relates to Thee as *Son of God*, and what as *Son of Man*:
and

MEDITATION IV. 117

and the seeing this may help to shew us the Manner, in which *the Son of Man is subject*, not only to The Father, but even to Thee, *as Son of God*, tho' He be personally united with Thee.

THERE is an Union, I find, between my Soul and Body: and my Body is, notwithstanding this Union, *subject*, or inferior to my Soul. But neither that Union, nor that Subjection, do I now, with any Degree of Clearness, understand. But I may hereafter: and so I may also—if Thou art pleased to shew me—the Subjection of The Son of Man to God; notwithstanding His being exalted, to a personal Union with Thy Divine Nature.

BUT—Oh! pardon, good Lord! I beseech Thee: pardon my presuming to reason of Matters so much too high *for me*. I desire to do it in Thy Fear, and with the lowest Reverence. And whatever I have wrote, or thought, if it be not agreeable to Truth and Thy blessed Will, I here retract it: and humbly crave Thy Mercy. Let my Soul ever bless Thee, and love Thee; as *The Son of The Father*—as such, equal with The Father—in *Truth and Love*: however unable I may be to explain *this*, or any other of *those Things, which are hard*
to

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to be understood. Keep me, I beseech Thee, Oh! keep me, good Lord! from *wresting them to my own Destruction.* Keep me steadfast in believing, that, as *Son of God*, Thou and The Father *are One*: that with Him, and the eternal Spirit, Thou art *over all*, *God blessed for ever*:* that tho', as Son of Man, I conceive, Thou wilt hereafter more evidently *appear* to be subject, and *God be all in all*; yet Thy *Apostle*, by his Words, did not mean to exclude *The Son of God*, or The eternal Spirit, from that Godhead, which will then be *all in all*.

No, gracious *Word*, and *Son of God*! he meant not to exclude Thee: and much it concerns *me* to beware, of any Imaginations which, in any Way, may tend to exclude Thee;— of any Thing, which represents Thee, in any Degree, less than *The Son of The Living God*. I learn this from what Thou didst declare, when Thy Servant *Peter* first confessed Thee to be *Christ, The Son of The Living God*.† *On this Rock*, Thou saidst; *On this Rock I will build my Church*. I must believe in Thee, I see, as *a Son of The Living God*: a Son, not in any Sense like that in which Thy true *Disciples*, or the Holy *Angels*, are said to be the *Children*, or the *Sons of God*— Sons
by

* Rom. ix. 5.

† Mat. xvi. 16—18.

MEDITATION IV. 119

by Adoption and Grace: but a Son by Nature; an only-begotten Son, that was with The Father from the Beginning; His eternal Word and Wisdom, by whom He made the Worlds, and without whom was not any Thing made, that was made.

ON *this Faith*, I see, Thou hast built *Thy Church*: and that shews *me*, that on it is built *my Hope* of Salvation. Oh! keep me stedfast in it. Let me not *be shaken in Mind*, by the *Philosophy* and *vain Deceit* of those, *who lean to their own Understanding*: who because they cannot comprehend the great Things which are spoken of Thee, and Thy Unity with The Father, will not believe them.

I do not pretend to comprehend, but I desire to believe: to believe that Thou art *Christ, The Son of The Living God*: a true, only-begotten, ever-living, Son to whom The Father hath given to have *Life in Himself, even as He hath Life in Himself*;† who nevertheless, didst give Thyself, in a wondrous Way, to redeem us *from all Iniquity*, and make us *zealous of good Works*. On the Rock of *this Faith*, I build my Hope of Salvation: humbly trusting, that Thou wilt make it to *work effectually* in my Heart; that,

† John v. 26.

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that, thro' the Power of Thy Sacred Name, Thou wilt *save me from my Sins*; enable me to *purify myself*, as Thou art pure: and so preserve me, blameless and unreprouable, to Thy *heavenly Kingdom and Glory*.

Y E A, an Heavenly Kingdom and Glory Thou dost possess: and of *this Kingdom, there will be no End*. Thy Dominion will be *throughout all Ages*, as well as to the Worlds End. *Lamb of God*, as well as *Son of God*, is Thy glorious, gracious Title: and, *Blessing and Honour, and Glory, and Power*, is to be given, I see, *unto Him that sitteth on the Throne, and unto The Lamb, for ever and ever.** Thus, Unto The Lamb also—because He sitteth on the Throne with The Father—† must Glory be given; and that, *for ever and ever*. No Change, therefore, I see; no Change in Thy State, or Thy Dominion, can be intended in those Words—*then shall The Son also be subject*—but only some further Declaration, or Revelation, to us, of the Great *Æconomy*—the wondrous *Dispensation*—in which, by taking Man's Nature, Thou wouldst accomplish Man's Redemption. And,

How doth my Soul long to partake in that Redemption! How will it rejoyce,
even

* Rev. v. 13.

† Rev. iii. 21.

MEDITATION IV. 121

even with a Joy unspeakable and full of Glory, if it be found worthy to be an Eye-witness of that Revelation! Oh! fit me for it: By Love, and a thankful Sense of Thy Goodness, fit me for it. Let that draw down the gracious Influences of *Thy Spirit*, to help and enable me *to perfect Holiness in Thy Fear—to press forward towards the Prize of the high Calling* which is before me—to become *a Follower of them who, thro' Faith and Patience, inherit the Promises; a Follower of them, as they also were of Thee; O Thou gracious Author and Finisher of our Faith, and Captain of our Salvation!* Then, tho' greatly unworthy in myself, I shall become worthy thro' Thy Goodness: and gladly join in that triumphant Song of *Blessing, and Honour, and Glory, and Power, be unto Him that sitteth on the Throne, and unto The Lamb, for ever and ever.*





MEDITATION V.

GRACIOUS *Jesus!* Almighty Saviour! Ever-living *Son of God!* what Wonders of Love and Condescension does my Soul observe, when it attends to Thy heavenly Sayings, and Divine Words! In what kind and obliging Ways dost Thou court my poor Heart, and labour to give it a lively and affecting Sense of Thy Love!

LOVE is the fulfilling of the Law: Therefore Thou wouldst use every Form, and every Way, of Speaking, which may kindle it in my Heart: so helping me to fulfil, and be happy in fulfilling, Thy Cominandments.

I CALL you not Servants—but I have called you Friends.* And, whosoever shall do the Will of My Father, who is in Heaven, the same is My Brother, and Sister, and Mother†. Thus, with the most gracious Condescension, and obliging Goodness, Thou wert

* John xv. 15.

† Mat. xii. 50.

wert pleased to speak, while Thou wert dwelling among us, on this low Earth. And even after the Triumph of Thy Resurrection, when Thou wert returning to Thy Heaven, and about to sit down on *the right Hand of The Majesty on high*; Thou didst still vouchsafe to speak in the same condescending, and endearing, Way. Still Thou wert *not ashamed* to call us *Brethren*: but saidst, *Go to My Bretheren, and say unto them, I ascend to My Father and your Father; and to My God and your God.**

THY State and Thy Condition were then greatly changed: but Thy Love, and Thy Goodness to us, I see, were not changed. Still Thou wert ready to *own Thy Relation* to us poor Mortals. Thou hadst taken on Thee our Nature; hadst put Thyself into the Condition of one of us: and therefore wouldst speak, as if Thou hadst been altogether like one of us; as if we had the same Right to call God our Father, as Thy self, and Thou the same Reasons to call Him Thy God, that we His Creatures have.

GRACIOUS Condescension! endearing Love! thus to humble Thyself; and thus to encourage and exalt us! thus to put

G 2

Thy-

* John xx. 17.

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Thyself on a Level with us ; and thus to take us for *Fellows* to Thee! Thou hadst done it, indeed, by taking on Thee our Nature, and, in that, *the Form of a Servant*. But, Thy Sufferings were now past, and Thy State of Humiliation ended. And why, then ; why wouldst Thou still *speak in the Form of a Servant* ; and still put Thyself, as it were, on a Level with us?

HAD it not been enough—enough of Condescension, and of Love—to say, *Go to My Brethren, and say, I ascend to My Father and your Father?* And why, then, wouldst Thou add—and to My God and your God? It could not be intended to contradict Thy former Declarations, *I and my Father are One* :* *All Things that The Father hath, are mine* † ; and, *what Things soever The Father doth, these also doth The Son likewise* ; || with many others, plainly declaring and proclaiming the same Thing. It was only to oblige and encourage us, by the kindest and most condescending Words, which even Thy Almighty Goodness could use! How should I wrong Thy Goodness—How should I shame my own Nature—if I imagined any other?—if, because Thou hast thus humbled Thyself, and used the kindest

* John x. 30. † John xvi. 15. || John v. 19.

MEDITATION V. 125

Kindest Words for my Sake, I should be for degrading and debasing Thee?

FORBID it, gracious Lord! Help me to see, and to express, the Greatness of Thy Love, and Thy amazing Condescension, in using these Words. Help me to feel a Brotherly Shame, and Grief, to find any of *my Nature*, and of *Thy professed Disciples*, abusing them, to prove Thee *nothing but a Servant*, when Thou art every where represented *as a Son*: and wast then, only wearing the *Form of a Servant*, the better to *help us* to feel the Love, and shew the Duty, of Sons.

LET me think of Thy gracious Words — *I ascend to My Father, and your Father; and to My God, and your God.* Thou mightest have added, “I call Him your
“ Father, because He is Mine; and My
“ God, because He is yours. I have
“ taken upon me to be your Brother: and
“ by becoming such, I give you the Re-
“ lation of Children to My Father, and
“ take that of a Servant to your God. *All*
“ *Power in Heaven and Earth*, indeed, *is*
“ *given unto Me*, even in the State I have
“ now taken upon Me: and I shall *sit at*
“ *the right Hand of The Majesty on high*,
“ in your Nature, and as Son of Man.

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“ But yet, I would still make Myself, in
 “ all Things, as far as possible, like you;
 “ that the Sense of My Love in doing it,
 “ may make you strive the more to be, in
 “ all Purity and Holiness, as far as possi-
 “ ble, like Me: that it may satisfy and
 “ assure you, I shall always look upon
 “ you, not only as *My Friends*, but even
 “ as *My Brethren*, if you do whatsoever I
 “ command you; that it may be a lasting
 “ Proof to you, and to all that shall be-
 “ lieve on Me, that, notwithstanding the
 “ exalted Dignity which I have, both by
 “ Nature and by Donation too, I shall yet
 “ shew Myself, in Office and Affection,
 “ the same as if I was no more than your
 “ Elder Brother.”

ALL this, and more than this, Thou mightest have added: but Thou wouldst leave it to our own Hearts, and private *Meditations*; that *while we are musing and meditating thereon, the Fire might kindle, and burn up into a Flame of holy and most affectionate Love.*

So it burnt in the Heart of Thy Apostle *Paul*, when, as he told the *Ephesians*,* he prayed, that *the God of our Lord Jesus Christ, The Father of Glory, might give unto them the Spirit of Wisdom!*— Without

ceasing

* Eph. i. 17.

ceasing he thus prayed for them: and without ceasing, I doubt not, remembered these Thy most gracious Words. Assuredly, they were written in his Heart; and he gladly took every Occasion of pointing at them, that it might stir up others to remember, and consider them, both carefully and affectionately. *The God of our Lord Jesus Christ*—he said. Who is He? Even *The Father of Glory*: The Father of Mercies, and God of all Consolation and Love. Yea, *God is Love*: that is His Glory. He *so loved the World*, as to give *that* His only-begotten Son for its Redemption—to take upon Him Man's Nature, and Man's Relations too. And by doing this, He has shewn Himself to be, in very Deed, *The Father of Glory*, because *The Father of Mercies*, and God of all Consolation, and Love.

THUS did Thy blessed *Apostle* point at the Riches of Thy Father's Love, and the Greatness of Thy Condescension. Thou wert *not ashamed to call us Brethren*; and he was not ashamed to point at the affecting, and most endearing Relation. He was not ashamed! Nay, doubtless, he both rejoiced and gloried in it himself, and was desirous to teach others to do so too. I wonder not, therefore, to find him, or any other

of Thy Servants, calling The Father, *The God of our Lord Jesus Christ*. He is God, *even Thy God*, the God whom Thou, chiefly, hast *declared* and shewn to be *The Father of Glory*; whom we, His unworthy Creatures, call Our Father, because He is Thine, and Thou hast been pleased to *take Part*, with us, *of Flesh and Blood*. It is so, I plainly see: and most humbly do I thank Thy Goodness, for enabling me to see it. He is *The Father of Glory*—The glorious Father—as He is The Father of Thee, an eternal Son; a co-equal Son; *a Son, in Truth and Love*: and He is Thy God, as Thou art, thro' a wondrous Condescension, become *our Brother*—a true Partaker in our dependant Nature.

How should I rejoyce in, and proclaim, this Thy Glory, O Thou gracious *Father of Glory, and God of our Lord Jesus Christ*! I desire to do it, always, and with the most affectionate Thankfulness. Thy Servant *David* did the same, I see: for thus he speaks, and saith unto Thy gracious Son, *Thy Throne, O God, is for ever and ever: the Sceptre of Thy Kingdom is a right Sceptre. Thou hast loved Righteousness, and hated Wickedness: therefore God, Thy God, hath anointed Thee with the Oyl of Gladness*
above

*above Thy Fellows.** Thus he sweetly sings; stirred up, and directed in his devout Meditations and *prophetick* Hymns, by Thy good Spirit.

AND who, O Gracious *Father of Glory!* who are *the Fellows* of this Divine Person, to whom it is said, *Thy Throne, O God, is for ever and ever?* What *Fellow*, what Equal, what Partaker in that Throne has He, but Thyself, and The eternal Spirit? No other *Fellow*, or Partaker, in that Throne He has, or can have. On that He sits in *the Form of God*, and thinks it no Robbery to be *equal with God*. But yet, as He *emptied Himself*, and took on Him *the Form of a Servant*, He has taken to Himself *other Fellows*. With these—even with our unworthy selves—He condescended to make Himself as an Equal, and a Partaker. *Forasmuch as the Children—* whom He would bring to Thee—*were Partakers of Flesh and Blood, He also took Part of the same.* And not content with that, He would partake, and even speak of Himself as partaking, in the same Relations.

In this most gracious Way, He was pleased to shew, that He loveth *Righteous-*

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*ness, and hateth Wickedness: that He would redeem us from all Iniquity, and help us to see the Salvation of God. Therefore God, even Thou, Holy Father! whom He thus took for His God; and whose Name and Glory He came, even in the Form of a Servant, to spread over all the Earth; hast anointed Him with the Oyl of Gladness above His Fellows. Tho' He became Son of Man, and a true Partaker, with us, of Flesh and Blood; yet Thou hast given Him a Kingdom and Dominion, which shall endure thro' all Ages. Yea, gracious Father of Glory! Thou hast done it. Even as Son of Man, He sits at Thy right Hand, anointed with the Oyl of Gladness, above all the Sons of Men: nay—far above all Principality, and Power, and Might, and Dominion, and every Name which is named, not only in this World, but also in that which is to come.**

HOLY David being a Prophet, and seeing this before, spake of it, as if it had been already done. Thy good Spirit, O gracious Father of Glory! enabled Him to do it; and to point at the Reason also, of Thy being called His God. *Thou hast loved Righteousness, and hated Iniquity—he said: plainly pointing at that stupendous Love,*
which

* Eph. i. 21;

MEDITATION V. 131

which made Him take even *the Form of a Servant*, for the *destroying of Iniquity*—therefore God [on this Account, or in this Respect, become] *even Thy God hath anointed Thee with the Oyl of Gladness, above* [all those whom, by this Means, Thou hast made] *Thy Fellows.*

To Him therefore; to this *ever-living God*, whose Throne is *for ever and ever*: to Him, and to His God—even to Thee, O gracious *Father of Glory!* with *that* Thy eternal Son, whom Thou hast thus anointed and declared to be *One*, with Thy blessed self; and with Thy eternal *Spirit*, my Enlightner and Comforter, of the same *eternal Power and Godhead!* To Thee, even Thee, O ever-blessed and undivided *Trinity!* be ascribed, now and for ever, the full Glory of this wondrous Condescension and Love. Let it stir up all Hearts, to give Blessing and Honour, Thanksgiving and Praise, to Thee, O Thou *Father of Glory!* Thou incomprehensible Fountain of Goodness! who by such obliging Ways, and gracious Words, invitest us to acknowledge Thee as our *Father*, as well as our God. Let me once again repeat the gracious, Heart-reviving Words, *I ascend to My Father, and your Father; and to My God, and your God!* So spake Thy eternal *Word*, in our
Flesh!

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Flesh! And how shall I thank him—How adore Thee! for the Love which moved, and put Him into the Condition to say, such Words? Thou hadst not been either *my* Father, or *His* God, if He had not *taken Part of my* low Nature. But now Thou art become both—notwithstanding *my* Unworthiness, and *His* partaking in *all Thy Glory!* This, even this, did not hinder Him from taking on Him the same Relations *with us*; to assure us, that we may partake in Thy Goodness—as far as we are capable of receiving it—in the same Measure, as if we stood in the same Relation *with Him*. Who am I, that I should receive such Love! that with such Words, and in such a Way, I should be courted to the Happiness of loving Thee, with all the Powers of my Soul.

O DULL, insensible Heart! to remain still unaffected, and unmoved! Gracious Lord! pity my Weakness, and send me Thy Help. Send me *Thy* good Spirit, to help with my Infirmities; to stir up my dull Heart, and make it thirst after *the Pleasure of loving Thee* as my Father, and adoring Thee as my God.

FOR both Thy beloved Son has vouchsafed me, even *His* bright Example. *His*
I
Meat

Meat was to do Thy Will—so ardently did He love Thee, as a Father! And He spent *whole Nights in Prayer*—so diligently did He worship Thee, as His God; in that Relation which, for my Sake, He took upon Him! yea, for my Sake He did it: that I might have the Encouragement of His Divine Example, for *continuing instant in Prayer*, and even *abounding therein, with Thanksgiving*. He knew that *Thou always heardst Him*:* and, as a Son, had always *Thy Spirit, without Measure*†—*all the Fullness of Thy Godhead, ever dwelling in Him*, and abiding with Him.|| But—He came to fulfil all Righteousness: to give us a perfect Pattern, of every Thing which is needful, or becoming; to shew us, in particular, that we ought *always to pray, and not to faint*. Upon all Occasions, therefore, He prayed; and that with the lowest Reverence: in like Manner, and upon the same Reasons, that He would be baptized with *John's Baptism*, with the profoundest Humility.

THE Servant was afraid, and confessed himself unworthy to perform the Office to his Lord. *I have need to be baptized of Thee, and comest Thou to me*—he said! So, with awful Reverence, he spake: and yet he was
not

* John xi. 42. † John iii. 34. || Col. ii. 9.

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not commanded—no; with a wondrous Condescension, he was intreated—to comply; to *suffer it to be so*—that we might see, in an heavenly Example, both the Pleasure of *fulfilling all Righteousness*; and how greatly God could humble Himself, that Man may be exalted.

O WONDROUS Example! The Example of *God manifest in the Flesh*, doing what is needful for *us*; that He might lead us in the Way, which will bring us to *Him! fulfilling all Righteousness* on Earth, that we might see the Sweetness of that Way, in which we may secure the Blessedness of Heaven! How should my Soul adore this Love! How should it long, and labour, to copy out this Example! this Divine Example of every Virtue; and particularly, of the most abounding Love, and of the lowest Self-Abasement and Humility! Help me in doing it, I beseech Thee, O *God my Saviour!* From Thee I have the Desire: and from Thee also, I hope, and humbly beg for the Power to do it. *Without Thee I can do nothing: but thro' Thee I can do all Things; and will do my utmost, that I may obtain the Honour of being Thy humble, but faithful, Follower and Disciple.*



MEDITATION VI.

GRACIOUS *Jefus! My Lord, and my God!* How am I confirmed in my Belief that Thou art truly fuch, when I read thofe Words of Thine, *Blessed are ye when Men fhall revile you, and persecute you, and fhall fay all Manner of Evil againft you falſely, for My Sake.**

THOU wert then feated on the Mountain, with Thy Difciples gathered about Thee, to hear the Words of Life, and receive the Laws of Heaven. And how ſweetly didſt Thou begin, with the Bleſſedneſs of Religion, and the Joys of Righteouſneſs! with ſhewing that it is, not only the Way to the Pleaſures which are at God's right Hand for evermore, but even a ſure Means of anticipating and feeling a ſweet Foretaſte of them, here on Earth! And yet Thou haſt promiſed the largeſt Measure—as it were, a double Portion-- of theſe Joys, to ſuch as ſuffer, and are reviled, for *Thy Sake*. *Rejoyce Thou ſayeſt; Rejoyce, and be exceeding glad; for*
great

* Mat. v. 11.

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great is your Reward in Heaven: for, so persecuted they the Prophets which were before you.†

THE *Prophets*, gracious Lord! for whose Sake did they suffer? On whose Account were they persecuted? Was it not for the Sake of *The God of Israel*? So they believed, and declared. Yea, *for Thy Sake*, the holy *Psalmist* declares, in the Name of all the rest; *for Thy Sake are we killed all the Day long; we are counted as Sheep for the Slaughter*. And lo! The Blessedness which they thus obtained, by suffering for the *God of Israel*, Thou here promisest to those that suffer for Thee. Thou biddest them rejoyce, and be exceeding glad, because great is their Reward in Heaven. Great; like the Reward of those holy *Prophets*, who were *so persecuted* before them: So persecuted, as they are, for *the Lord God of Israel*.

MY Lord, and my God! I confess, I acknowledge Thy Glory! I see Thee here, even under the Veil of our Flesh, shewing Thy Right to the Glory of *the God of Israel*—the Glory which Thou hadst with The Father, *from the Beginning*. He makes them blessed that suffer for, or, in any Way,
sincerely

MEDITATION VI. 137

sincerely do Honour to Him. *Them that honour Me, I will honour.** This Glory He claims: and Thou claimest it also; to shew me, that Thou art *One with Him*; as He is, *Jehovah*, and *Lord God of Israel*.

EVEN in this Thou thoughtest it *no Robbery to be equal with God*: and that too, while Thou wert humbling Thyself, and going about in the Form of a Servant. Thou *thoughtest it no Robbery*, because it *was no Robbery*: because the Glory is Thine own; what Thou hadst with The Father from the Beginning, as *His Word* and *Son*, always with Him, and in Him; both living and reigning together, in One undivided Glory.

NO Prophet, no Angel, no *ministring Spirit*, ever claimed *this Honour*—the Honour of calling Men to *suffer for His Sake*. It is the Honour of God: it belongs to none else; and could be claimed by no other. *Moses*, and all the *Prophets*, were *faithful as Servants*; but Thou camest *as a Son*: therefore Thou spakest as a Son, and calledst Men to *suffer for Thee*, with The Father. For both, it was given to Thy blessed *Apostles*, and many others, as well
as

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as to the *Prophets* of old, to suffer: for Him in Thee, and for Thee in Him. Therefore they became blessed by suffering for Thee: because Thou art, as He is, *a present Help in Trouble*; ever nigh to all that call upon Thee; their *Shield* on Earth, and their *exceeding great Reward* in Heaven.

WITH Reason, therefore, have Thy faithful Servants been told, *If ye be reproached for the Name of Christ, happy are ye*; and, *To you it is given, on the behalf of Christ—to suffer for His Sake*. To them whom Thou didst *foreknow*, it was given: that the Spirit of Glory, and of God, might rest upon them: that here they might rejoice, and hereafter receive a *more exceeding Weight* of eternal Glory.

THIS Happiness they obtained by suffering for Thee, O blessed *Jesus*! They knew *whom they had believed*. They suffered, therefore, rejoicing in their Tribulations, and thinking it an Honour, that they were *counted worthy* to suffer Shame for *Thy Name*. An Honour it was: because Thy Name is *Jesus*—The *Saviour*—the Name of the *God of Israel*. Hence arises the Honour of suffering for Thy Name. It is because *Thou and The Father are One*: the One God
of

of Israel; the Holy One that inhabiteth Eternity; on whom the Prophets trusted, and by suffering for whom they became blessed.

O God my Saviour! on Thee, and Thy Name, let me for ever trust. I am not worthy to suffer for it: but always will I be labouring to bless, to honour, and to adore it. *To the Glory of God The Father, it is above every Name:* because it proclaims both His own Mercy, and Thy Love. *At the Name of Jesus every Knee should bow:* because the Name of Jesus proclaims the Glory, not only of The Son, but of The Father, with His eternal Spirit also. Three-in-One, One-in-Three, they are: giving me the Name of Jesus to trust in; to suffer for, if I am worthy; to be saved by, if I endure unto the End. Oh! help me to do it, sweet Jesus my Saviour! Help me to continue believing, and trusting, on Thy Name: to be always obeying, and doing Thy Will; ever learning of, and copying out, Thy Example. So shall I be always happy in Thy Favour, and ever rejoyce in Thy Love.

Lo! *I am with you always*, Thou hast said — the more to encourage Thy faithful Servants to suffer for Thee, and continue doing

ing whatsoever Thou hast commanded—I am with you always even to the End of the World.* I will not leave you comfortless, I will come unto you.† 'Tis the Voice of my Lord and my God! So He is wont to speak unto, and encourage, His faithful Servants. *I will never leave thee nor forsake thee.*|| I will come unto thee, and I will bless thee. § Thus spake the God of Israel to the Fathers: and thus speakest Thou, O Jesus! to Thy Disciples; to shew me, that both are One; One God, our Saviour; who will not leave us comfortless; who has given us, with His own gracious Mouth, a sure Word of Promise, *I will come unto you.*

COME, therefore, O gracious Jesus! I beseech Thee: Come, and be with me, even me, Thy unworthy Servant. With Thee, The Father also will come. So Thou hast said; *If any Man love me—My Father will love him; and We will come unto him, and make Our Abode with him.*** Here also Thou teachest me, that Thou and The Father are One: never divided, in all Things so strictly united, that *he that hath The Son, hath The Father also.* We, Thou saidst, not I, or He—but *We will come unto him, and make Our Abode with him!* Oh! that I might

* Mat. xxviii. 20. † John xiv. 18. || Josh. i. v.

§ Exod. xx. 24. ** John xiv. 23.

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might obtain the Blessing! The Blessing of the Love and Abode of The Father, and The Son, thro' the Communion and Fellowship, the In-dwelling and gracious Presence, of The Spirit! Let me obtain it, O gracious Jesus! In Thy Name, I humbly beg the Blessing! I am unworthy, I confess; greatly unworthy. But Thou hast said, *If ye shall ask any Thing in My Name, I will do it.** Good and gracious is the Word which Thou hast spoken! Oh! pardon my Unworthiness, I beseech Thee: and let me feel it made good unto my Soul. *Amen.*

* John xiv. 14.



MEDITA-



MEDITATION VII.

THOU see'st, Holy Father, and Lord Almighty! Thou see'st the Danger my Soul is in; and the Occasion I have to remember that Caution of Thy blessed Spirit, *Beware lest any Man spoil you thro' Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ: for, in Him dwelleth all the Fulness of the Godhead bodily.**

THERE are many, Thou knowest, Holy Father! *now* in the World, who make it their Business to spoil me, and others, by their Philosophy, and deceitful Reasonings: who, because we are unable to comprehend the Perfection of Thy Nature, and that *Trinity in Unity*, in which Thy Scriptures have set Thee before us, boldly deny it; and vainly tell us, that we must affirm nothing, of what they call the *metaphysical* Nature, of Thy Son and Spirit.

* Col. ii. 8, 9.

rit. And yet, they themselves seem, to me, to be constantly doing it—blaming Thy Church for teaching, that Thy Son and Spirit are, in Nature and Essence, One with Thee: and openly affirming, what every one understands to mean, that their Nature is *not the same*, but different, and inferior to Thine.

By the *metaphysical* Nature, I understand, they mean the real Nature, both of Thy Blessed Son and Spirit. And of this—with respect to Thy Blessed Son—if we may not say that it is the same with Thine, we must not say, I humbly conceive, that He is *really* God, and has *by Inheritance*, a more *excellent Name* than any Creature. By Donation, or Gift, He may have a more excellent Name, tho' He be not of the same Nature with Thee. But if He has it *by Inheritance*—and Thy *Scriptures* assure me* He has—it appears to me to be Thy Will, that I should believe and confess Him to be of an higher Nature than any Creature, and so, strictly, of the same uncreated Nature and Essence with Thy incomprehensible Majesty.

It is by remembering and considering this, I most humbly conceive, that I am to
guard

* Mat. iii. 17 ——— Heb. i. 4.

guard myself, against the Errors and Deceits of this *vain Philosophy*. Any Thing further of Thy Nature, or His Nature, than that it is spiritual, glorious, incomprehensible, uncreated, infinitely perfect, and infinitely above what I, or any Creature, can conceive, I pretend not to affirm. But that His Nature is, in Truth, the very same with Thine: that *in Him dwelleth All the Fulness of the Godhead bodily*; Thy Scriptures force me to confess, not only by affirming that it does, but also in many other Ways—particularly, by setting Him before me, as acting *in the same Manner*, and both claiming and receiving the *same Honours*, that Thou dost.

LET *there be Light*—Thou saidst, in the Beginning—*Let there be Light; and there was Light! Let there be a Firmament—and it was so! Let the Dry-Land appear—and it was so! Let the Earth bring forth Grass—and it was so!** Thou didst *speake the Word*, and it was done: Thou didst *command*, and it stood fast. And, in the very same Manner, when a poor *Lep-er* besought Thy Blessed Son, saying, *Lord! if Thou wilt, Thou canst make me clean*:† He only answered, *I will: Be thou clean*; and immediately his *Leprosy* was *cleansed*.

* Gen. i. 3--15.

† Mat. viii. 2, 3.

MEDITATION VII. 145

sed. As Thou didst, so did He: *He spake the Word, and it was done: He commanded and it stood fast*—to shew me, that He is, as Thou art, Lord God Almighty; whom all Things obey, and to whom none can say what dost Thou!

THE Matter concerning which He thus spake, and commanded, assures me, yet further, of this blessed Truth. *I kill, and I make alive: I wound, and I heal; Thou hast said.** And who, then; who but He who is *truly* One with Thee, could say, in His own Name, *I will: Be Thou clean;* and yet see the Thing immediately done? Any other must have said, “In the Name “ of The Lord I command, Be thou “ clean.” But Thy Son would shew me, that He is Himself Lord Almighty—Thy true and proper Son. He therefore, only said, *I will: Be thou clean;* and immediately the Leprosy was cleansed.

HE was pleased to shew me the same Thing, when the humble, believing *Centurion* said unto Him, *Speak the Word only, and my Servant shall be healed.†* He spake the Word, and he was healed! *His Word was with Power*, in this, and in every other, Instance. It answered every Pro-

H perty,

* Deut. xxxii. 39.

† Mat. viii. 8.

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perty, which Thou hast claimed to Thy Word:* It never *returned to Him void*; it always *accomplished that which He pleased*, and *prospered in the Thing whereto He sent it*.

EVEN *the Winds and the Sea obeyed it. Peace, be still*; He said:† and immediately *there was a great Calm*. He made *the Storm to cease, so that the Waves thereof were still*.|| As Thou dost, so did He — to shew me, that He is, as Thou art, *Jehovah: The Lord that commandeth the Waters; The glorious God that maketh the Thunder*.

UPON many other Occasions, and in many other Ways, I find Him proclaiming the same comfortable Truth. When He sent two Disciples to fetch *the Colt, the Foal of an Ass*, He said, *If any Man say ought unto you, say ye, The Lord hath need of Him*. ∴ So He bad them say, and so they did: and the Word was *with Power*. There went an Authority with it, which silenced the Owners of the Colt, and satisfies my Soul, *what Lord it was that spake it*.

THE Colt was brought, and He sat thereon: He rode in awful—outwardly,
in

* Isa. lv. 11. † Mark iv. 39. || Psalm cvii. 29.
∴ Luke xix. 31.

MEDITATION VII. 147

in humble—Triumph, with the Multitudes accompanying Him, to *Jerusalem*. There He entred, as Son of *David*, and King of *Israel*. *Tell ye the Daughter of Sion, Behold, Thy King cometh*—said the Prophet. And *Hosanna*, said the Multitudes; *Hosanna, to the Son of David: Blessed be He that cometh in the Name of the Lord*.

THUS they confessed and proclaimed His Glory: and yet He rebuked them not. No; He even went into the Temple, to declare and shew Himself the Lord of *that*. He cast out them that sold and bought therein, and said, *It is written, My House shall be called the House of Prayer, but ye have made it a Den of Thieves.**

MY *House*;† Thou saidst; and so might He, as a Son and One with Thee: *having all Things*—and therefore owning and possessing all Things—*that are Thine*. So He did here in Thy Temple: He shewed His Right, both to the Place, and to the Honour, too, which was paid *there*. It was The Lord, most evidently—*The Lord whom they sought*—that was come to His Temple. He, even He was come: come, in Mercy; and as *a present Help in Trouble*. The Blind, and the Lame were His Witnesses,

H 2

nesses,

* Mat. xxi. 13.

† Isa. lvi. 7.

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nesses. They came to Him *in the Temple*, and He healed them *there*. There He received, and there He granted their Petitions—thus making it evident, that it was *The Lord in His Temple*; the God *that kills and makes alive*, there *manifest in the Flesh*; to fill this House with Glory—to give us Peace, and make the Glory of this latter House greater than that of the former.

THE chief Priests, and the Scribes, saw the wonderful Things which He did, and were sore displeased. They heard the Children crying out, and saying, *Hosanna, to the Son of David*. And, *Hearest Thou*; they came and said—*Hearest Thou what these say? Yea*: the gracious Lord answered; *Yea, Have ye never read out of the Mouth of Babes and Sucklings Thou hast perfected Praise*?*

PRAISE, and *Divine Worship*, it seems, He should have received from these *Priests* and *Scribes*: but when they refused, it was presented, and made perfect, by *the Mouths of Babes*. Thus, O Father! thus it seemed good in Thy Sight: and thus Thy Power appeared. For the Punishment of their Pride and Obstinacy, Thou mayest justly hide these Things from the *wise and prudent* in their own Eyes: but yet Thou canst re-
veal

*veal them unto Babes. So we here see Thou canst do. Thou didst exalt Thy Son, and proclaim His Divinity: ordaining Praise for Him, when the Priests and Scribes refused it, even by the Mouths of Babes. Their Infant-Tongues sang gladly Hosannas, and He received them; not as idle Shouts or common Acclamations, but as a Tribute of Praise, and that in Thy very Temple—to shew the World, who he is: Thy true and only Son, to be honoured as Thou art; to be acknowledged, with Thee, God over all, Blessed for ever.**

COMFORTABLE Truth! Heart-reviving Thought! that He who is thus *mighty to save*, should condescend to be *my Advocate and Redeemer!* that the Son of Thy Love, the *Brightness of Thy Glory, and the express Image of Thy Person*, should partake of Flesh and Blood, and vouchsafe to call us *Brethren!* that He should *descend first into the lower Parts*—this low and polluted Earth—and afterwards *ascend far above all Heavens, that He might fill all Things*, and be continually giving *Gifts unto Men!* Gifts of *Grace*, and Gifts of *Peace*; all designed as *Earnests of Glory*—as *Means*, and *Pledges too*, of an Inheritance eternal in the Heavens.

H 3.

TELL

* Rom. ix. 5.

TELL *ye the Daughter of Sion*—yea, Tell every Son and Daughter of *Adam*, these glad Tidings of great Joy. Behold, *Thy King*—*The King of Israel, and His Redemer, The Lord of Hosts*; The King of Heaven and Earth; Behold! He—*cometh*; and cometh too, if thou wilt, *as thy Salvation*. Behold! *His Reward is with Him, and His Work before Him*.^{*} Behold Him, oh! behold and acknowledge Him, all ye Nations, in His Temple. There—the Blind and the Lame, and *the Poor in Spirit* and broken in Heart also, may yet go unto Him. There—He is ever ready to meet them: ever ready, and even graciously, to heal and to help them. There—*every Man shall speak of His Honour*. Or if Men, wise and prudent in their own Eyes, shall refuse the just Tribute, He can prepare and *make it perfect*, from the Mouths of Babes.

EVEN my worthless Heart—the least, and most unworthy, of all that ever proclaimed His Glory—He has filled with a *Desire* of sacrificing Praise. Gladly would I have stood, though it were the lowest of all the Little-Ones, to sing *Hosanna* to this Son of *David*. *Hosanna* to Him, who is
Son

* Isa. xl. 10—lxii. 11.

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Son of David, and Lord of David too: that true and only Lord, to whom The Lord hath said, sit Thou on My right Hand, until I make Thy Foes Thy Footstool.

So I would have stood, and sung. So I now desire: so, I humbly trust, I shall for ever stand and sing—thankful, though it be among the least and lowest, of those who shall have the Honour to stand and sing—*Hosanna*, to the Son of *David*! *Hosanna*, to the King of *Israel*, and God of Heaven! *Hosanna in the Highest*!

THUS, by me, and all the World my Soul desires *that the Name of The Lord Jesus may, now and ever, be glorified*:* for, *He is Lord of all*†—to Thy Glory, O eternal and Almighty Father!|| Yea, He is the One Lord, and the only Lord *whereby we may be saved*.‡ So Thy Scriptures declare, to make us understand, that He is, as Thou art, *Lord alone*;§ and *besides whom there is no Saviour*.** Thou art glorified in Him, therefore; ∴ and He in Thee. The Glory is One, and the Godhead One: In Thee the Fountain; in Him *the shining-forth*, of Almighty Goodness and eternal Glory.††

H 4

Such

* 2 Thes. i. 12. † Acts x. 36. || Phil. ii. 11.

‡ 1 Cor. viii. 6.—Acts iv. 12. § Nehe. ix. 6.

** Isa. xliii. 11. ∴ John xiv. 13.—

John xi. 4.

†† Heb. i. 3.

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Such is His Nature, and such his Praise! His Nature is the same: not *the Shadow*, but *the very Image*,* the *express Image*, of Thy invisible Godhead. Therefore the Praise, and the Glory, is equal, the Majesty co-eternal: and so my Soul desires, to the very utmost of my poor Abilities, both now and ever, to acknowledge and proclaim it, to all the World.

GRACIOUS *Jesus!* Accept my humble Desires. *Thou Son of David, have Mercy on me!* Help me to walk worthy of Thy Gospel, and the Love which is bestowed on me. Help me *to order my whole Conversation aright*, that I may *rejoice with the Gladness of Thy People*, and *see the Salvation of God*; that I may stand tho' unworthy, among the lowest of those who shall be admitted to see Thee *as Thou art*,† and sing the Praises of Thee, and The Almighty Father, with The eternal Spirit, for ever. *Amen.*

* Coloss. i. 15.—Heb. x. i. † 1 John iii. 2.



MEDITATION VIII.

GRACIOUS *Jesus!* my Redeemer and Lord! who in the same Night that Thou wast betrayed, didst institute and appoint an *Holy Ordinance*, in Remembrance of Thee and Thy Love: help me, I beseech Thee, to think of the Words whereby Thou didst appoint it, in that Manner which shall be pleasing in Thy Sight, and profitable to my Soul. Thou tookest Bread, and didst bless, and break, and give it to Thy Disciples. Thou tookest also a Cup, and didst bless, and give it to them. Of the one Thou saidst, *Take, eat, this is My Body*—and of the other, *This is My Blood—Drink ye all of it:* and, *Do this in Remembrance of Me.**

WHAT wouldst Thou make known, gracious Lord! what wouldst Thou teach my Soul, by this? Thou camest down from Heaven, Thou hast told me, *not to do Thine own Will, but the Will of Him that sent Thee.*†

H 5

AND

* Mat. xxvi. 26, 27, 28.—1 Cor. xi. 24, 25.

† John vi. 38.

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AND was it *His Will* that at Thy returning to Heaven, Thou shouldest claim us *to Thyself*, and bind us to the special and particular *Remembrance of Thee*? It was, I see: Thou saidst not “Do this in Remembrance of My Father’s Love, in redeeming you by Me:” but absolutely and expressly—still speaking according to Thy Father’s Will—*Do this in Remembrance of Me.*

Thou art *The Lord that bought us*: and Thou claimest us, I see, as a *purchased Possession*; a *peculiar People*, devoted and bound to Thy Service. *One is your Master*, Thou hast said: and so Thou here shewest us. “One is your Master, and Saviour, even *Christ*: and Him you are to remember and serve, in true Holiness, all the Days of your Life. This *Ordinance*—this Bread, and this Cup, blessed, and received, as I now appoint—is to keep you *always* mindful of this. If it does, and you will truly labour to do so, it shall be, to you, My Body and Blood: the partaking, and full *Communion*, of both, in every Way which is needful to your Souls, and profitable to your Salvation.”

ALL this my Soul believes, is implied in Thy gracious Words. They were intended, first of all, to shew me who Thou art: even *My Lord, and My God*, who claimest me for Thine own; who requirest me to *remember and live to Thee*, because Thou wouldest be *made Flesh*, and even *die*, for my Salvation.

THY blessed *Apostles*, who heard the Words from Thy own gracious Mouth, shewed themselves to believe this, by declaring and professing themselves, on all Occasions, *Thy Servants*. They knew that Thou hadst said, *Thou shalt worship The Lord Thy God, and Him only shalt thou serve*: and yet they were ever ready to own that they *served Thee*; ever willing, and even desirous, to be known and *distinguished* by the Name of *Thy Servants*. I see the Reason, gracious Lord! when I remember Thy Command. *That* bound them to it, as often as they approached *Thy Table*. “One is our Master,” it made them confess: “One is our Master—our Lord, and our God—*even Christ*; in whom dwells *All the Fulness of the Godhead bodily*: and all we are Brethren! equally bound, and equally concerned, to serve Him, and love one another! to be unto Him, a peculiar
“liar

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“ liar People zealous of good Works;
 “ and to each other, as Members of the
 “ same Body! thus holding forth the
 “ Word of Life; shewing it to be worthy
 “ of all Acceptation, and commending it
 “ to every Man’s Conscience, in the Sight
 “ of God our Saviour—who is not un-
 “ righteous; who will not forget our Pa-
 “ tience of Hope, and Labour of Love;
 “ but vouchsafe to know our Souls, and
 “ be *known of them*, in this appointed break-
 “ ing of Bread.”

MOST evident it appears to me, that
 Thy *Apostles*, and *first Disciples*, thus under-
 stood Thy Words: of which Thy
 Apostle *Paul* gives a particular Proof, when
 —to shew the *Corinthians* that they ought
 not to partake in the Idol-Sacrifices—he
 says,* *The Cup which we bless, is it not the*
Communion of the Blood of Christ? The Bread
which we break, is it not the Communion of
the Body of Christ? “ Is it not that by which
 “ we have Fellowship with *Christ*, and He
 “ with us? —that by which we partake
 “ in the *Benefits of His Death*, on our
 “ shewing ourselves His Servants, and
 “ Members one of another? For, *The*
 “ *Bread is One*; even *Christ—the true*
 “ *Bread*† and our Life—here figured, and
 “ presented

* 1 Cor. x. 16, — 21.

† John vi. 32.

“ presented to our Remembrance, by this
 “ *visible Bread* of which we are all Joint-
 “ Partakers. And, for that Reason, *we*
 “ though *many* are to consider ourselves as
 “ *one Body*, in Christ our Life and Head:
 “ *for we are all Partakers of that One*
 “ *Bread*, which is *Christ, the true Bread*,
 “ offering Himself to our Souls, in this
 “ Communion of His Body and Blood.
 “ *Behold Israel after the Flesh!* Is not the
 “ Case the same with them? *Are not they*
 “ *who eat of the Sacrifices* supposed to be
 “ *Partakers of the Altar*, and of all the
 “ Benefits which are derived from it?
 “ *What say I then? that the Idol is any*
 “ *Thing, or that which is offered in Sacrifice*
 “ *to Idols is any Thing*—any Thing the
 “ the worse, in itself? No, I say not this.
 “ *But*—this I say—*The Things which the*
 “ *Gentiles sacrifice, they sacrifice*, not unto
 “ God, but *unto Devils*, believing them to
 “ be Gods, and expecting to receive Bene-
 “ fits from them, as you do from *Christ*:
 “ *and I would not that ye should* so much
 “ as seem to *have Fellowship with Devils*, or
 “ to expect any Benefits from them. And,
 “ indeed, your doing it would be an entire
 “ Contradiction to all your Hopes of Be-
 “ nefits from *Christ*. For, *Ye cannot drink*
 “ *the Cup of The Lord, and the Cup of*
 “ *Devils: ye cannot be Partakers of The*
 “ *Lord's*

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“ *Lord’s Table, and of the Table of Devils.*
 “ Your joining with them, in any Way,
 “ will put an End to all your *Communion*
 “ *with Christ.*”

IT is from their giving up themselves to Thy Service, and seeking the *Benefits of Communion* with Thee, in *this Holy Ordinance*—I see—that Thy *Apostle* infers the Contradiction of *so much as seeming* to expect the like, or any, Benefits from Idols. He reminds them, that they ought not to partake in Idol-Sacrifices; because, in this Holy Ordinance, they had Communion with Thee: because by this Joint-partaking in that which represents Thy Body and Blood, they, all of them jointly, stood devoted to Thy Service, and bound to depart from all Iniquity; obliged to shew themselves Thy Disciples, and engaged to be, unto Thee, a peculiar People zealous of good Works: in Hope, and with a full Assurance, of finding Thee their *Saviour*, their *Shield*, and their *exceeding great Reward*.

IT was this, my Heart conceives, which Thy Holy *Apostle* meant to teach: and this, Thou knowest, is what Thy faithful People have always believed. And before Thee, gracious Lord! I here profess the same. Thou art my Lord and my God: the
 Lord

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Lord that *knoweth them that are His*; them that in Truth, and with faithful Hearts, *make a Covenant with Thee*, in this Sacrifice of Praise. This—even this Belief that Thou art my Lord—is *the Foundation of God*; and it *standeth sure*, having this *Seal*—as well as that other of *Baptism*: both of them proclaiming and confirming the Conditions of the Covenant, on both sides, which are these — *The Lord knoweth they are His: and, Let everyone that nameth the Name of Christ, depart from Iniquity.** Let him watch and labour to do so: or else he is false to the Covenant into which he entred *by Baptism*; and which he renews, or confirms, as often as, in *this Ordinance*, he professes himself Thine, and therefore bound to depart from all Iniquity.

EVEN so, my dearest Lord! so it is. I am Thine: made such by the Water of *Baptism*, and declaring myself such, likewise, as often as I make this *solemn Remembrance* of Thee, and partake in Thy *Body and Blood*. I am to *examine myself*, whether I mean to continue Thine and do Thy Will, before I presume to eat of *that Bread and Drink of that Cup*, which set it before me. If I do not mean to do it—with true Repentance for all past Failures — and

* 2 Tim. ii. 19.

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—and yet presume to come, I eat and drink my own Condemnation; what will witness against me and prove me guilty, for *not discerning Thy Body*, and the strict Obligation, which my partaking in it lays on me, to depart from all Iniquity.†

BUT, Lord! I do here most humbly acknowledge myself to be Thine: and will gladly take every Opportunity of doing it openly, in this *appointed Remembrance* of Thee and Thy Love. With a penitent and a thankful Heart —an Heart, that laments its own Unworthiness and rejoices in Thy Love—I will approach *Thy Table*. Trusting on Thy Mercy, and in Obedience to Thy Command, I will humbly present myself among the Love-inflamed Souls, in an humble Hope of becoming such myself: while, at every sweet Remembrance of Thee, I contemplate and devoutly consider, who it was that *gave Himself* for me! who —submitted to die, that I might live!

IT was *my Lord and my God!* The Almighty *Word*, that made all Things! *The Son of The Father, in Truth and Love!* Wondrous Thought! But so it was! He took on Him the Nature of Man: He *was made Flesh*, that He might do it; and
leave

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leave me, in *this Holy Ordinance*, a Token and a Pledge of His Love. It is His Body, and His Blood; He tells me. I hear, Lord! and I believe! I believe it to be, to my Soul, Thy Body and Blood—the full Communion of what they were offered to purchase for my Soul: what makes me to *dwell in Thee*, as a living Member of Thy Body; and *Thou in me*, as in one who shall for ever live *by Thee*.

IF I partake in it as I ought, I believe—from Thy declaring it to be *Thy Body and Blood*—that all this will be made good to my Soul. Thou hast Thyself told me, that Thy Words *they are Spirit, and they are Life*. No Change, therefore must I, or can I, believe that there is in the Substance of the Bread and Wine. No! The Change is, in their Effects: in their being made, *to my Soul*—the same Thing as if I had received Thy very Body and Blood—the Pledges of Thy Love; the Means of conveying Thy Mercy, and sanctifying Grace, to my Soul.

THY tender Mercy and most gracious Compassion to my Soul, moved Thee to make them such. And how, then, should I labour, and give Diligence, that I may partake in them *worthily*? How should I
search

search my Heart and try my Ways, that I may approve myself, in Thy Sight, as one that truly desires to be purified by Thee, and is faithfully labouring to bring forth the blessed Fruits of true Repentance.

A CARELESS Heart, I see plainly, is an *unthankful* one, and therefore *unworthy*. Thy Love deserves, and loudly calls for, all the Care I can take in purifying myself; in renouncing all the Ways of Sin, and in striving to root out every Inclination and Affection which leads thereto. It is in this Way that Thou wouldst be remembered; remembered, as Him that would *save me from my Sins*: and, when no other Arm could bring *that* Salvation, didst come Thyself to do it.

O GRACIOUS *Jesus!* who hast thus loved me; and wouldst redeem me, even with Thine own Blood: Can I remember Thee *worthily*, can I remember Thee *safely*, in any other Way? No: I abuse Thy Goodness, and therefore provoke Thy Justice, if I do not come with the Thankfulness, which is due to Him who both could, and would, offer to save me from my Sins; with the Repentance and humble Sorrow for all past Misdoings, which may render me a fit Object of Thy Mercy; and
with

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with Those Desires, and firm Resolutions, of better Obedience for the Time to come, which may move Thy Goodness to give me of Thy Spirit—to help with my Infirmities, and work in me what is pleasing in Thy Sight.

I A B U S E Thy Goodness, and provoke Thy Justice, if I do not, always, *thus* come: and yet it must be Thy Spirit and Thy Grace which enables me, at any Time, thus to come. The Feeling of my own Wants, and the Sense of Thy Love, may well kindle my Desires; but still *without Thee* and Thy Help, *I shall do nothing*. Oh! vouchsafe me that Blessing: the Blessing of Thy quickning Spirit, to help me *thus* to shew, that I *discern Thy Body and Blood*; that I consider the holy Bread and Wine as real Pledges of Thy *special, gracious Presence* and Power, to my Soul; that I believe myself come to meet my Lord and my God; to renew, and confirm, the Covenant into which He has graciously received me; and to receive, both the Forgiveness of my past Sins, and Grace to help also, in every Time of Need, against future Temptations.

I A M sensible, O merciful *Redeemer!* and do acknowledge that I ought to believe
this;

this; because I can receive no less, if I am worthy to have Thy gracious Words made good to my Soul. They fix a special and peculiar Honour upon *this Holy Ordinance*: they shew us that, to faithful Souls, it conveys more and greater Assurances of Thy Love, than any other Ordinance, or any other Way, or Means, we can use, for the imploring Thine and The Father's Mercy.

GREAT is the Encouragement Thou hast given to *publick Prayer*: and even to the pious Souls who, in secret, call upon their good Father, *who seeth in secret*. But — The *Communion of Thy Body and Blood*! The very Sound of the Words comforts the Hearts, and raises the Hopes, of Thy faithful People. And doubtless, such is Thy Goodness! Thou didst intend they should do so. *This is My Body*, and *This is My Blood*! They are Thy own gracious Words. And what do they imply? what — but every Thing; which our Souls stand in Need of, or can desire? If we are not wanting to ourselves, they assure us of *Grace for Grace* — of being enabled to go on *from Strength to Strength*, till we grow up to a *perfect Man*, according to *the Measure of Thy Fulness*.

HE *that eateth Me, even he shall live by Me*; Thou didst say—before Thou hadst appointed this blessed *Sacrament*, indeed. But now that Thou hast appointed it, how should I bless Thy Goodness, for shewing me the Way in which I may do it! The Way, I see, is *Faith*: Faith, *working by Love*, and bringing me among the Love-inflamed Souls, to *shew forth Thy Death*, and profess a thankful Remembrance of Thy Love. This Faith, so manifested and proved to be a lively Faith, makes me a Partaker in *the Atonement*, that was made by Thy Body and Blood. It assures me that I, even I, shall live by Thee: that Thou my beloved! art mine, and I am Thine; because Thou hast given me, what Thou Thyself art pleased to call, *Thy Body and Blood*.

LORD! evermore give me *this Bread*. Though the *sensual* neglect, and the *careless* prophane it, suffer not my Soul to be like either of them. Keep me from the *Presumption* of the One, and the *Negligence* of the other. Give me that truly thankful Heart, which is ever desirous of shewing, in all the Ways we are able, the deepest Sense of Thy Love: which delights in rendering to Thee, with The Father and The
eternal

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eternal Spirit, continual Thanks and most affectionate Praise. So I am most bounden to do : and so, through Thy Grace, I will endeavour to do ; coming, as Thou givest me Opportunity, to this *Blessed Ordinance* ; but coming always, with the deepest Sense of my own Unworthiness, and with the most earnest Resolutions of submitting myself wholly to Thy holy Will and Pleasure, and studying to serve Thee, in true Holiness and Righteousness, all the Days of my Life.





MEDITATION IX.

O FATHER of Mercies! ever-living, ever gracious and All-sustaining God! Thou *Father of Glory*, and God of all Consolation and Love! I acknowledge Thy Mercy, I adore Thy Goodness, in calling me to the Knowledge of the Grace, which *bringeth Salvation to all Men*. By *Jesus Christ*, Thy beloved Son, it came: and justly it is so called, because, through Him, it *offers* Salvation to all, without *Respect of Persons* or Distinction of People; because Thou hast there, most evidently, as well as graciously, shewn Thyself to be *the same Lord over all*, long-suffering and abundant in Goodness, full of Pity and *rich in Mercy, to all that call upon Thee in Truth*, and with a perfect Heart.

AMONG these my Soul desires to be found. With this Desire I now present myself before Thy Majesty: in all Humility beseeching Thee to fill my Heart with
 that

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that earnest Love of Thy holy Name, which may stir me up *to purify myself*, and lead me on, continually, in the *Way of Holiness*; the *only Way of adorning this Doctrine of God my Saviour*.

HE ever lives, and ever reigns, with Thee. And yet Thou sentest Him, and He came—came, to give Himself for me, that He might *pluck my Feet out of the Net*; deliver me from *the Snare of the Hunter*; save me from *the Ways of the Destroyer*, and even bring me to Glory. And *what shall I render*—How shall I express my Thanks? How—shew my Sense of this Love and walk worthy of this Redemption?

EVEN with His own Blood He redeemed me! Though he be *Great God, one with Thee*, and *having all Things that Thou hast*, yet He *was made Flesh*! He bowed the Heavens, and came down, to be my *Saviour*; to give me an heavenly *Rule of true Holiness*, a living *Example of perfect Goodness*; and even to make a precious and full *Atonement*, by dying, for *my Sins*. Thus, even thus, He loved me, and *gave Himself* for me! And shall not I give myself to *Him*? shall I refuse His gracious *Offer of purifying me to Himself*, or neglect

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lect any Thing which may *adorn His Doctrine*, and render it *worthy of all Acceptation?*

EVEN Love should constrain me to this: and, through the Assistance of Thy Grace, I trust it will. Thou wilt *draw me*, I trust: for, except Thou draw, alas! I cannot come. Oh! be merciful, therefore, and pardon my Unworthiness: Be gracious, and do according to *the Multitude of Thy Mercies*. Vouchsafe to draw me so, with Thy Spirit and the Bands of Thy Love, that I may not only come to Him, but even *run after Him—to learn of Him*, to run the Way of Thy Commandments.

AH! how sweetly does He teach me! And how graciously, does He encourage me! *I go to prepare a Place for you*, He says. *I will come again, and receive you to Myself. He that believeth in Me, though he were dead, yet shall he live—and I will raise him up at the last Day.** So does He, also, draw me: So does He encourage me, and set before me *the blessed Hope—the joyful Expectation of His glorious Appearing*, for the Comfort of His Servants, and to reward every one who has the *Faith which*

I works

* John vi. 44.

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works by Love, truly labouring after real Purity. Even *this blessed Hope* He sets before me—to shew me, that *He will not forget any Work, or Labour of Love*: that, however low my Condition, or small my Service, may be, yet what is done for *His Name's Sake*—if it be joined with a true Endeavour to cleanse myself from *all Filthiness both of Flesh and Spirit*—shall by no means *lose its Reward*. No; The Goodness of my God will abundantly overpay it. He will, e'er long, appear in Glory: to shew His gracious Acceptance of it, and to crown it with the Joys of His heavenly Kingdom.

OH! that my Soul could consider these Things, so as to become duly affected with this wondrous Goodness—thus *drawing me*, both with *the Cords of Love*, and with *the Joys*, too, of my Redeemer and Lord! It longs, and labours, to do it. But my Heart is dull, insensible, and hard to be wrought upon. The *Vanities of the World*, too, and the *Cares of Life*, are still crouding in, and drawing off my Thoughts from the delightful Subject. But yet—still let me labour on: and do Thou help me, I beseech Thee, O most gracious God! Help me always to remember and devoutly consider, the Love which Thou hast shewn!

what

MEDITATION IX. 171

what a Saviour Thou hast given me! Thy *Word* and *Son*! Thy eternal, Thy Almighty *Word*! Thy beloved, Thy only — begotten *Son*! God of God! very God of very God! of the same Substance, and the *express Image* of Thy Goodness!

THOU art the blessed Fountain of Light and Love! And He—the gracious *shining-forth of Thy Glory*! even He—came to display it in our dark World. He came, and Thou sentest: both joining in the gracious Work, because both are One: ineffably distinguished, and ineffably united, so as to be the undivided Object of my Affections and Love. He is my Lord, and Thou art my Lord: He is my God; and Thou art my God: He is my Saviour, and Thou art my Saviour, *O God of Israel, The Saviour*! The Glory is One, because The Godhead is One: The Lord God omnipotent! of incomprehensible Majesty! of unconceivable Perfection and Goodness!

HEAR then, I beseech Thee, O Thou great and gracious God, my Saviour! Thou Almighty *Father*, Thou only-begotten *Son*, and Thou sanctifying *Spirit*! Three Persons, but One eternal God! One ever-living *Jehovah*, and One ever-loving Saviour!

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our! who, *in the Fulness of Time*, didst manifest Thy Goodness, through *the only-begotten Son*, in the Man Christ Jesus: *Who went about doing Good, and teaching us, that denying all Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope, and His coming again, with Power and Glory, to shew Himself The great God and our Saviour**—Hear, I beseech Thee; Oh! hear and have Mercy. Look upon the humble Desires of my poor, unworthy Heart, and vouchsafe me Thy converting, Thy quickning, and Thy assisting Grace. Help me, oh! help me, in very Deed, to purify myself, and, to the very utmost of my poor Abilities, to *adorn the Doctrine of Thee my Saviour, in all Things.*

I CONFESS it to be my Duty, and I see it to be my Wisdom, and my Happiness, to labour after this Purity of Heart, and Life, to which Thou hast so graciously called me. *Ungodliness and worldly Lusts, of all Sorts, bring Shame, and end in Sorrow. They rob me of Thy Love, and of my own Peace. They deprive me of the Light of Thy Countenance, and load me*
with

* Tit. ii. 12, 13.

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with the Bondage of the Prince of Darkness.

ALL this I see, and confess. My Flesh may even tremble at the Guilt, and my Heart groan under the Corruption, which they bring on me. *O wretched Man that I am! who shall deliver me?—* What kind Hand will help me?—I feel my Disease, and long for a Cure: but, alas! I find it not; nor shall I find it, unless Thou my God and Saviour, wilt reach out *Thy Hand* and help me.

ON Thee therefore, O merciful *Jesus!* on Thee is all my Hope: on Thee alone I trust. Thou canst deliver me *from this Body of Sin and Death!* and Thou even camest down from Heaven to do it! Thou hadst Pity on my Soul, even before it knew its Wants! And wilt Thou not have Mercy now—now, when it feels its Sores, and laments the Uncleannefs and the Corruption, which Sin has brought upon it?

THOU wilt, I humbly hope: Thou wilt I firmly believe; for Thy own great Mercies Sake, Thou wilt do it. Thy own gracious Mouth hath said, *Him that cometh to Me, I will in no wise cast out:** And,

I 3

Take

* John vi. 37.

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*Take my Yoke, and learn of Me—and ye shall find Rest to your Souls.**

BEHOLD then gracious *Saviour!* behold, I come. With all the Powers of my Soul, I desire to come, and take Thy Yoke upon me. Oh! put it on, and lay Thy *sweet Burthen* upon my Shoulders. Thy Grace can make it *easy and light*, even to *my feeble and distempered Soul*.

JESUS is Thy Name, and Mercy is Thy Nature. Thou wast called *Jesus* because *it is Thy Property to have Mercy*, and to *save us from our Sins*. Save, Lord! and hear them, O King of Heaven! Save *me* from *my Sins*: Cleanse *me* from all *my Corruptions*. Accept the Sacrifice I desire to offer: an unworthy one, I confess, it is. But it is all I have to offer: and where there is *a willing Mind*, Thy Goodness will accept what we bring, even though it be as worthless and undeserving as my poor, unworthy Heart. *That* is the Sacrifice which I beseech Thy Goodness to accept: the Sacrifice of *my whole Heart*. Oh! take it for Thine own, gracious Lord! and fill it with Thy Love. Fill it with such Grace, and such Love, as shall make me *stedfast and unmoveable* in my Endeavours

* Matt. xi. 29.

vours—and oh! do Thou make them effectual—to adorn the Doctrine of Thee my Saviour, in all Things. By Purity of Heart, and Integrity of Life; by Holiness in my Thoughts, and Charity in my Behaviour; by Righteousness in my Deeds, and Grace in my Words—is the Way: Oh! help me to walk therein; that it may appear that I am, in Truth, living, not unto my self, but unto Him who died, and rose again, for me.

THOU art worthy to receive this Honour: and humbly does my Soul desire to give it. Oh! that I could do it in such a Manner, as to bring some Glory to Thy blessed Name—! that I could, in some Way, help to make it the Joy and the Delight of the whole Earth! Thy Wisdom, O Almighty Father! will find the Ways of doing it, to the Glory of Thy Majesty, and the fulfilling of all the good Pleasure of Thy Goodness. All Kings shall fall down before Him: All Nations shall do Him Service. And then shall Thy Will be done on Earth, even as it is in Heaven. Then shall there be Peace on Earth, and Good-will both towards and among Men. Nation shall not rise against Nation: neither shall they learn War any more. Sorrow and Sighing shall fly away: while, in their stead, Joy and Gladness, Love and

176 MEDITATION IX.

Peace, Godliness, *with Contentment* and full Satisfaction, will every where abound—to the Praise of Thy Goodness, O Thou gracious God and *Father of all, who art above all, and through all, and in us all!*





MEDITATION X.

GREAT is the Necessity, and plain the Reason, O gracious *Jesus!* for all Thy Disciples, to keep *the Unity of the Spirit in the Bond of Peace!* The Reason is set before us, in plain Words by Thy blessed Apostle,* where he reminds us, that *there is One Spirit—One Lord—and One God and Father of all, who is above all, and through all, and in us all.* One Spirit, by whom we have all been *baptized into one Body:* One Lord, by whom we have all been *bought,* and redeemed, that we might live, not to ourselves, but to *Him;* and One God, whom we are allowed to call upon as the common *Father of us all:* as having vouchsafed to us all the same common *Adoption,* and being to be acknowledged by every one of us, equally and alike, *above all, and through all, and in us all.* Above all, as one common Head and Governor; through all, as One common Life and

I 5

Light

* Eph. iv. 4—6.

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Light of the World; and in us all, as One sanctifying Comforter.

SUCH is the Reason, or rather Heap of Reasons, which Thy *Apostle* here sets before us, for Peace and Unity. And oh! that it were more considered—by us all. Oh! that this very Part of Thy *Scriptures* might not be *wrested*, and made an Occasion of disturbing the Peace, and breaking the Unity, of Thy Church.

BUT—*The Times of Restitution of all Things* are not yet come. As yet *there must be Heresies, that they who are approved may be made manifest.* The Pride and Perverseness of *carnal Reason* will not submit, and receive the *Things of the Spirit*.^{*} And so it has come to pass, that while Thy Church, from the very Beginning, has acknowledged the Mystery of *A Trinity in Unity*, and adored One God and Father of all, who is above and governs us all, as an Almighty Father; who is through us all, by His *Word and Son*, our Life and Light and Lord; and in us all, by His *Spirit*, our Sanctifier and Comforter: many have arisen—to the great Disturbance of the Peace, and frequent Breaches of the Unity, of Thy Church—who would divide The
One

^{*} 1 Cor. ii. 14:

MEDITATION X. 179

One Spirit, and The One Lord, from The One God, though it be by Them that He is through, and in us all.

THE *first Adam was made a living Soul*, said Thy Apostle Paul; intending to shew us, that the first *Adam was only a living Soul; but the last Adam was also a quickning Spirit.** And again, *when Christ who is our Life shall appear, then shall ye also appear with Him in Glory.†* And to the same Purpose Thy Apostle John, *In the Beginning was The Word—In Him was Life, and The Life was the Light of Men.‖* And again, *The Life was manifested, and we have seen it, and bear Witness, and shew unto you that Eternal Life which was with The Father, and was manifested unto us.§* In all these Places, O eternal Word! I see Thee pointed out as *The Life and Light of the World*; as that *quickenng Spirit—that Almighty Word and Power, which goes through all; which upholds all,** and by which all Things consist.‡* It is in Thee, I find, O Life! In Thee we live, and move, and have our Being. Thou art through us all; and by Thee, The eternal Father.

I SEE also, in many Places of Thy
Scrip-

* 1 Cor. xv. 45. † Col. iii. 4. ‖ John i. 1—4.

§ 1 John i. 2. ** Heb. i. 3. ‡ Col. i. 17.

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Scriptures, that in all faithful Hearts *He* dwells, in a yet more peculiar Manner, by *His sanctifying Spirit*: so purifying them, and making them to be, both in Soul and Body, Temples to Himself.

THESE Things I learn from Thy Scriptures, those *lively Oracles*, O gracious God and Father of all! Thou art *through all*, and in us all, by Thy eternal Word and Spirit. And since, by *Them*, Thou art thro' all, and in us all, *They* from hence also appear, and *are proved*, to be *One with Thee*. In this Faith my Soul shall rejoice, and even triumph. It shews me, that if Thy Spirit be in me—and daily will I beg that He may be in me—then Thou art in me: thus satisfying and assuring me, that He is *One with Thee*.

AND will Men still busy themselves, and disquiet their Brethren, with vain Attempts to divide The One Spirit, and The One Lord, from The One God, when *These Three* are so evidently and plainly *One*! All together, and without Division, The One God: whom we might have known to be *above all*, as Lord God and Maker of all Things, without being brought to the Knowledge of His Son and Holy Spirit; but whom we are, *through*
The

MEDITATION X. 181

The Son only, entitled, and *by The Spirit* enabled, with true Hearts, to call *Abba*, Father.

Y E A ; In and by Them, Thou art pleased to shew Thyself The God and *Father of all*. No longer as Servants, but as Sons, through *Jesus Christ*, Thou graciously invitest us to consider ourselves : thus shewing us, *what Manner of Love* Thou hast bestowed on us, and through whom Thou wouldst be known, and called upon, *as a Father*. It pleased Thee that it should be through The Lord Thy Son, even *Jesus Christ*. Through Him it pleased Thee to *reconcile all Things* to Thyself :* Through Him, I say, *whether they be Things in Heaven, or Things on Earth*—so making Peace ; and appearing, in *this Dispensation* of the Fulness of Time, to be *The God and Father of all*.

No longer as The God of the *Jews only*, but as The God of the *Gentiles also*, Thou wouldst be known, and shew Thyself. No longer wouldst Thou be called upon, *as a Father*, by them only, but, through *Jesus Christ*, by all the World. Through Him, Thy People *Israel* had long enjoyed the blessed Privilege. They could beseech Thee

* Col. i. 20.

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Thee *for the Lord's Sake*:* and by *Thy tender Mercies which have been ever of old*: and they have ever been, we know, in and through Him. Through *these Thy tender Mercies* it was that *they* had Access, and could say *Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not*. And now, behold! in the Fulness of Time, both the gracious Relation, and the Person too, through whom it is conveyed to all, is made known and discovered to all. Now, through *Jesus Christ*, even they who *were afar off* are brought nigh, and encouraged to say, the joyful Words, *Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not*.†

Now therefore, most evidently, Thou appearest to be *the One God and Father of all*--the only God that *careth for all*; who is rich in Mercy to all that call upon Him; who is *above all, through all, and in us all*; who is—*Father, Son, and Holy Ghost*, that glorious *Trinity* in whose Name I was baptized. It is the same Thing in other Words, I see, O gracious *God and Father of all*! only here, as Thy *Trinity* is set before me, so Thy *Unity*, also, is declared. *One Spirit, One Lord, and One God*: there

* Dan. ix. 17.

† Isa. lxiii. 16.

MEDITATION X. 183

there is Thy glorious *Trinity*. But yet Thy *Unity*, appears also, because in This *Spirit, Lord, and God*, we find *One Father of all*—who careth for all—who is *above all, and through all, and in us all*.

VAIN Men—wise and prudent in their own Eyes—may cavil, and look too high to see these Things: but to *Babes*—to the meek and lowly in Heart—they are, thro' Thy Goodness, revealed, and appear evident and certain. Wonderful, and beyond their Comprehension, they confess them to be. But—They are *the deep Things of God*, which cannot be fathomed by *Man's Line*, or human Reason.

I, EVEN I, Thy unworthy, sinful Creature, am now allowed to look up and adore Thee, O everliving God! *as a Father*; as a gracious *Father of all*, who is *above all, and through all, and in us all*. But yet, who shall declare How—or the Manner in which—Thou art so? Thou, Lord! even Thou only canst do it: and Thou hast graciously done it, as far as I am now able to comprehend it. As Thou art above all, by Nature: so Thy *Scriptures* shew me, Thou art through all, *by Thy Word or Son*; and in us all, *by Thy Spirit*. This Thy *Scriptures*, most evidently, shew
me:

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me: And is not this enough? Enough—to silence the Objections and *vain Deceit* of *Philosophy*, and to satisfy me that Thou wouldst have me believe, They are *One with Thee*?

IT is, gracious Lord! I confess, and do most thankfully acknowledge: It is enough; and it has, through Thy Grace, satisfied my Soul. Assuredly I gather, and am persuaded, that Thou wouldst have me believe it; because Thy *Scriptures* do so plainly teach me, that where Thy Son or Spirit, is, Thou art also.

GOD *was in Christ reconciling the World to Himself*, I read.* I see, then, that *Thou wast in Christ*: and by seeing that, I see, most evidently, that if *Christ dwell in my Heart*, Thou dwellest there; and, thro' Thy Grace, no Reasonings or vain Speculations, of any Sort, shall ever persuade me out of what I thus plainly see, in Thy written Word. Thy Word is Truth: but what is called Reason may be Error, and proceed from *the Spirit of Antichrist*.

MANY *Deceivers are entered*—I read,† *who confess not that Jesus Christ is come in the Flesh*. This is a Deceiver, and an *Antichrist*.

* 2 Cor. v. 19,

† 2 John. 7.

MEDITATION X. 185

christ. Who confesses, then, that *Jesus Christ is come in the Flesh?* Surely, He that confesses that *The Saviour* is come in the *Flesh*. For *Jesus*—is *The Saviour*! Now, *The Saviour* is *The God of Israel*: because this is Thy Name, O *God of Israel The Saviour*.

AND who, then; who is a Deceiver and an Antichrist? Who more surely than he, who confesseth not *The Saviour*—*The God of Israel—to be come in the Flesh* truly, and not in Appearance only? — who confesseth not, that *The Word and Son of God*, is truly, and not in Name and Appearance only, *God of Israel The Saviour; God manifest in the Flesh*; so manifested, that He might destroy the Works of the Devil.

I SEE, Lord! I confess the great Importance of this Doctrine. Of which I am further assured, in that Caution which Thy Apostle has added,* *If there come any—and bring not this Doctrine, receive him not—neither bid him God speed.* It is this Doctrine, the Doctrine of *Jesus Christ*—the eternal Word—*The Saviour*—*The God of Israel—come in the Flesh*: This is that *Doctrine of Christ*, I humbly conceive,
which

* 2 John 8—11.

which is here spoken of, and which we are to *abide in* and hold fast. The Caution of Thy *Apostle*, I apprehend, is this “ *Look*
 “ *to yourselves, that ye lose not those Things*
 “ *which ye have wrought in Obedience to*
 “ *this Doctrine, but that ye receive a full*
 “ *Reward. Whosoever transgresseth, and*
 “ *abideth not in the Doctrine of Christ thus*
 “ *come in Flesh, hath not God for his*
 “ *Friend: but He that truly abideth in the*
 “ *Doctrine of Christ, living by this Faith*
 “ *of The Son of God, he hath both The*
 “ *Father and The Son. If there come any*
 “ *—and bring not this Doctrine of Christ*
 “ *Jesus, The Saviour, manifested in the*
 “ *Flesh—manifested, that He might de-*
 “ *stroy the Works of the Devil, and pu-*
 “ *rify to Himself a peculiar People zealous*
 “ *of good Works—receive him not—neither*
 “ *bid him God speed.*”

GOD *so* loved the World, that He gave His only-begotten Son! He *so* commended His Love towards us, that His eternal Word—The Life which was with Him from the Beginning—was manifested, and came to be made Flesh, that He might dwell among us, and even give Himself and die—for us Sinners. God *so* loved the World! And He would not have this His Love lessened, or undervalued, or imagined to be any other

other than the giving of His adorable, true, and only Son: No: we must *know that The Son*, even the Son of God, *is come—come, that we may know Him that is True.* We must know that *we are in Him that is True—in His Son Jesus Christ.* Yea, *we are in Him that is True*, by being in His Son Jesus Christ. The Reason is, *This*, even this Divine Person, The Son, *is the True God, and eternal Life:** *that eternal Life*, which was *with The Father*, and was *manifested* unto us; so that by being *in Him*, we are in The Father, with and in whom He ever lives, and governs all Things.

ALL this we must know, and most seriously consider, that we may see *what manner of Love The Father hath bestowed on us.* Every one must attend, and make himself sensible, that *in this was manifested the Love of God towards us, because that God sent nothing less than His only begotten Son—having all Things that are His—that we might live through Him.* Every one must attend, and be made deeply sensible of this, that the Greatness of this Love may awaken our dull Hearts, and make us *love Him, who first*, and in such a Manner, *loved us.* Therefore the Caution was
given,

* 1 John v. 20.

given, *If any Man bring not this Doctrine*
—if any Man go about to lessen this Love
—*receive him not.*

THE Caution, I see, gracious Lord!
is, like all the merciful Warnings which
proceed from Thy blessed Spirit, kind and
gracious. It is to preserve those that are
yet free from the dangerous Error, and to
awaken those that are unhappily fallen into
it: that both may see how much it con-
cerns us to beware of thinking otherwise of
God's Love, in giving His *true and only*
Son, than He intended, and saw to be ne-
cessary—to fill our Hearts with that Love
to which much is forgiven.

WITHOUT that *Divine Charity we are*
nothing—we shall die in our Sins. Thou
hast Thyself shewn me this, by saying, *If*
ye believe not that I am He, ye shall die in
*your Sins.** “ Nothing less than a Sense of
“ God's Love in giving Me, even Me,
“ *the Life and Light of the Word*, to die
“ for the Sins of the World; nothing less
“ than a due Sense of this, can work in
“ you that true godly Sorrow, proceeding
“ from Love, which worketh Repentance
“ unto Life. Ye cannot have this true
“ godly Sorrow, without believing that I
“ A M.

* John viii. 24.

MEDITATION X. 189

“ A M. Ye cannot fully see, either the
 “ heinous Nature of Sin, or the Riches
 “ of God’s Love, in providing, of His
 “ own free Goodness, such an Atonement
 “ as I shall make, for the Expiation of it.
 “ For this Reason I say, *If ye believe not*
 “ *that I am He*—He that ever lives in,
 “ and with, The Father—*ye shall die in*
 “ *your Sins.*”

SUCH, I believe, O gracious *Jesus* !
 such was the Design and Meaning of Thy
 Words. They are, like all Thy gracious
 Words, full of Goodness and great Com-
 passion to our Souls. Thou callest us to
 believe that *Thou art He*—the true, ever-
 living and co-equal *Son of the Father*—that
 we may see *something* of the Depth of the
 Riches of *His* Love, and feel it working
 godly Sorrow and Repentance, unto Sal-
 vation.

HE *willeth not the Death of a Sinner* :
He would have all Men to be saved. There-
 fore He would have all Hearts filled with
 this Faith and this Love: and therefore
 His Spirit led Thy *Apostle*—to bid us be-
 ware—to give the Caution, *If any Man—*
bring not this Doctrine, receive him not—
neither bid him God speed.

BUT

BUT—if any such should come unto me—though I might not bid him *God speed, lest I partake in his evil Deeds*; yet surely, I might implore Thy Mercy—that he might be recovered from this *Delusion*, and obtain *Repentance to the Acknowledgment of the Truth*. I might, I trust, O gracious God! and I would with all the Powers of my Soul, and with the most lively Sense of his Sin and Danger.

FATHER! *forgive them, for they know not what they do*; Thy blessed Son pleaded, on the behalf of His very Crucifiers. And so, if I were worthy, I would plead on the behalf of those who lessen *Thy Love*, and, as it were, crucify *Him afresh, putting Him to an open Shame*, by denying Him to be Thy true and proper Son: who in Words, give Him the high Titles of God and Lord, but can, in Truth, acknowledge Him to be neither, because they suggest that He is, in Nature, different and divided from Thee.

BUT, though I am not worthy, Thou art gracious, long-suffering, and abundant in Goodness. And, for *Jesus Sake*—the Name in which Thou delightest! the Name which Thou wouldst have to be *above every Name*!

MEDITATION X. 191

Name! for *Jesus* Sake, I beseech Thee to hear and have Mercy. Have Mercy, good Lord! and open their Eyes, that they may see the Great *Immanuel*, *God with us*, *God manifested in the Flesh*, *justified in the Spirit*, *seen of Angels!*—seen of them, with the most awful Reverence! even while He was despised and rejected of Men.

Y E A, when Thou broughtest in The First-begotten into the World, Thou saidst *Let all the Angels of God worship Him*. Thou saidst! and *they* were obedient unto Thy Word. And let us—us, the Sons of Men, whom He was brought to redeem—let us be the same. Oh! let none of us, any longer, reject our own Mercies, and the Riches of Thy Love. Let us all see *Jesus* The Saviour—The Saviour, because *Thy Son*, and *One with Thee*—to be come in the Flesh: come—to draw, to bring us Home to Thee; to shew us the Greatness of Thy Love, that He may lead us on by Thy Spirit, in the Ways of Holiness, to the Kingdom of Thy Glory.

THY Will is, that *every one who seeth The Son, and believeth on Him, may have everlasting Life.** We cannot now see Him in the Flesh: and have we then no Hope
of

* John vi. 4.

192 MEDITATION X.

of everlasting Life? Thy Goodness has not dealt so with us: we may see Him in the Spirit, and in the Power of His Godhead. And this, I humbly conceive, is the *seeing* which those Words were designed to express. They speak of seeing Him, *as a Son*: as God of God, very God of very God, and—because *a Son*—of one Substance with the Father. Every one who thus *seeth The Son, and believeth on Him*, with Faith that works by Love, *shall have everlasting Life, and He will raise him up at the last Day*—when he shall come in *His own Glory and in the Glory of The Father*. So, He assures us,* He will come: to make us fully sensible, that He is, in very Deed, to be honoured *even as The Father*; that He is not Another, but, in Nature, *One with The Father*; because He comes in *the Glory of The Father*, who will not give His Glory to Another.

SUCH is Thy Will, O gracious Father of Glory! that every one who *thus* seeth, and *thus* honoureth the Son, shall have everlasting Life. Have Mercy, then, good Lord! I beseech Thee! Have Mercy, and help us all *thus* to see and believe on Thy Son: that we may—*now* keep the Unity of the Spirit in the Bond of Peace: and
hereafter

* Mat. xvi. 27——Luke ix. 26.

MEDITATION X. 193

hereafter— *have everlasting Life, and, by Thy Son, be raised up at the last great Day. Amen*— And let every one that loves Thy Name, in like Manner say, *Amen*.





MEDITATION XI.

O *WORD incarnate!* everliving, ever-gracious *Son of God!* who for my Sake wouldst be *made Flesh*, and come to *dwell among us full of Grace and Truth!* How shall I acknowledge the Love: How —adore the Condescension, of thus humbling Thyself to redeem *my* Soul? What couldst Thou see in so deformed, polluted a Creature as I am, to move Thy Pity, or incline Thy Mercy? Nothing in me, doubtless! The moving Cause was only the Bowels of Thine own Mercy and the Riches of Thy Father's Love; both which were to be displayed, and made to shine in our dark World, that they might draw all Hearts to Him, and make us long to know Him the only true God, and Thee, His Son in Truth and Love, whom He hath sent.

THEE, even Thee, He would send,
to make us *know* Him: to make us know
His

MEDITATION XI. 195

His Nature, which is Love*—boundless, overflowing, neverfailing Love; which made Him try every Method, and at last send Thee, even Thee, to recover us; to recover us—*out* of the Snare of the Devil, and *to* the Happiness for which He designed us.

THAT Happiness consists in knowing, in seeing and loving Him, and all His boundless Fulness; and in nothing else. And, what a wondrous Method has He taken to bring us to it! How does He even constrain our Souls to love Him, by shewing us thus, that He thought nothing too dear, nothing too much—not even *the Brightness of His Glory, and the express Image of His Person!* not even His *Almighty Word, by whom He made all Things*—to be given up, for the awakening of our Souls, and to make us see what we are doing when we leave Him; and what we may have, if we will repent and return.

EVEN Thee, O Almighty Word! He would give, to make us see this. And, in what a wondrous Way, too, has He done it! to be made Flesh! to be born—of a Virgin, indeed; but yet to be born—and that even in a Stable! to grow up,

K 2

in

* 1 John iv. 16.

196 MEDITATION XI.

in a State Subjection, and even in a Cottage! to come forth into the World, without having where to lay thy Head! Thus He gave Thee, and thus Thou camest: without Shew, without Pomp, without Ostentation! armed with nothing but Innocence, and Truth, and Goodness, Almighty Goodness; that would bear *the Contradiction of Sinners*, and the Reproaches of a perverse Generation, even while it was bestowing Blessings and doing Good.

IN the *Glory of The Father*, and attended with Thy holy *Angels*, Thou mightest have come. But His Wisdom, and Thy Goodness, chose the more gracious and familiar Way of a Manifestation in the Flesh: of an Appearance *in the Form of a Servant*, coming *not to be ministred unto: but to minister*; and even to give Thy Life as a *Ransom for many*—as many as would learn the sweet and easy Lessons of Faith; but *Faith that worketh by Love*.*

IN this gracious Way Thou camest, *not to condemn the World, but that the World, through Thee, might be saved: saved from their Sins, and by that Means, from the Wrath to come*. As there was no Way so effectual for the doing of this, as that of
Love,

* Gal. v. 6.

MEDITATION XI. 197

Love, Thou tookest that. Thou wouldst *redeem us from Iniquity!* yea, Thou wouldst buy us off, both from the Practice and the Love of it too, by all the Charms of Divine Goodness—by coming Thyself to be our Teacher, our Pattern, and our Atonement too; that Thou mightest, for ever, *knit our Hearts* to Thee, and make us *grieve* to think they should ever be filled with any other Love.

THAT has ever been our Ruin! the letting *other Lords* have Dominion over our Hearts! the placing them on low and perishing Objects! For this Weakness there was no Remedy, but that of giving them an higher and better Object, to fasten and to fix themselves upon. They ever had such an Object, indeed, in *the Goodness of the eternal Father*. But, as that had hitherto not prevailed—as the Sense, and Knowledge of it, was, in a great Measure, lost to the World—He sent Thee, even Thee, to give the fullest and most awakening Demonstrations of it: to shew us, that He is still The Lord; *The Lord merciful and gracious*, that never changes; that ever desires to be *The God and Father of all*; not more above all, than through, and in us all, by the free and full Communications of His *Word and Spirit*.

FOR this Reason Thou camest, and He in Thee, *reconciling the World to Himself*: drawing it by His Goodness, and awakening it by His Love; that, notwithstanding all its Provocations and Offences, He should still *so love the World, as to give His only-begotten Son*—for a Light to them that sat in Darkness; as a Sacrifice for their Sins, and a Guide to their Souls; as a common Saviour and ever-living Redeemer—that *whosoever believeth on Him should not perish, but have everlasting Life*.

How, gracious Lord! how shall I bring my Heart to be duly sensible of, and truly affected with, this Love! what can I do to help any of my Brethren and Fellow-Creatures, to see and consider it? It is for want of considering it, that the *World* still *lieth in Wickedness*: that very many, even of those who profess to believe it, shew little or nothing of its Influence, in their Life and Conversation.

OH! do Thou Thyself help us all, gracious Lord! Vouchsafe to us all, the Teachings of Thy Spirit. Let Him *speak to our Hearts*, and bid *them* consider *what Manner of Love* hath been bestowed on us. Let Him open our Eyes, that we may all see
from

from what, and by *whom*, we have been redeemed. Redeemed, even by The eternal Father, through The eternal Son, from our *vain Conversation*; from *fleshly Lusts*; from *all Iniquity*! Yes: redeemed, *bought off*, and made to depart, from all such Things, we *should* be, we *shall* be, if once our Hearts can be made to feel the Love that would redeem us! The Love—of an Almighty Father, sending His Almighty and co-equal Son, to be *made Flesh*; to take upon Him *the Form of a Servant*; to instruct us by His Divine Teachings; to lead us by His bright Example; to convince us by His Miracles; to encourage us by His Promises; to awaken us by His awful Warnings of the Judgment to come—and yet to endure *the Contradiction of Sinners*; to be *made perfect through Sufferings*; to be *number'd with the Transgressors*; to be *made a Curse*—to humble Himself *to Death, even the Death of the Cross—for us Men*, and our Salvation.

OMAN! what hadst thou done to deserve such Love? what wilt thou do to acknowledge it? what shouldst thou do—but let it have its due, and full Effect, upon thine Heart? What—but ponder, and consider it, daily, seriously, affectionately, devoutly; with earnest Desires, and fervent

200 MEDITATION XI.

Prayers, that the good God, who has *opened this Fountain* of Love, would pour forth its healing and its cleansing Streams, in the largest Measure, into thy Soul?

LET this be *thy* Way, O my Soul! Do thou think much, and pray much and earnestly too, that thou mayest *love much*, and labour much *to live to Him, who died for thee*. And oh! Thou God of all Compassion and Goodness! do Thou vouchsafe me Thy Help. Lead me to think of, and help me to feel, Thy Love: that I may be truly *redeemed from all Iniquity*, and fulfil *all the good Pleasure of Thy Will*. Amen.





MEDITATION XII.

DEPART, *ye cursed, into everlasting Fire!* This is the Sentence, O my Soul! which will be passed on thee, if thou art found among those who will not believe and love God. Dreadful Sentence! but yet most just, and most unavoidable! It cannot be otherwise in the Nature of Things! It is necessary; and what, for thy obstinate Rebellion and Enmity against God, thou wilt both deserve, and *must have* pronounced upon thee. For,

WHAT wouldst thou do in Heaven without the Love of God? *Heaven is His Throne*: the Place where all the Glories of His Holiness and Goodness, as well as Wisdom, and Power, and every Perfection, are ever shining forth; where the Majesty of His Presence is not only seen, but felt; to the Joy, and most ravishing Satisfaction, of every Heart that loves Him,

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but—to the utter Shame, and dreadful Confusion, of every Soul that loves Him not. And,

WHAT then, O my Soul! what wouldst thou do in Heaven without the Love of God? If that be thy Case, it would not be a Place of Happiness, but of Torment insupportable, to thee. As it is now, so it would be then: the Presence of God, and the Company of Servants—rejoycing in nothing but His Goodness—would be most irksome and greivous to thee. There would be only this Difference, that what is now only hateful, would then be intolerable; when all thy corrupt Passions are inflamed to the Height, and thou yet more entirely under their Dominion.

WITHOUT the Love of God, therefore, never think of Heaven, O my Soul! If thou canst not love God, it is no Place for thee. No; thou must *depart*: it is even necessary; necessary, because the Love of God is not in thee, nor any Thing but such corrupt Affections as grow up from the want of it, and do not only resist and oppose, but are even entirely contrary to, His Goodness. A Departure, therefore, there must be, and that into Misery everlasting. Into Misery, because it is a Departure,

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ture, and an entire Separation, from God, the Fountain, and the only Fountain, of all Joy and Happiness. And this Misery must be everlasting too; unless thou canst, by some Means, change thy Affections, and learn to love that Goodness, which now thou art ever setting at nought and despising.

WILT thou consider then, How that can be done, when thou art separated from God; if it be not now, when thou art allowed to have some Communion with Him, and while His good Spirit is ever striving to bring thee to it. If thy Perverseness and Corruption be so great, that thou continually resistest, and wilt not be wrought upon by any of His good Motions now: what Hope canst Thou have, what Possibility is there, of thy being, in any Way, wrought upon hereafter? Assuredly, It cannot be. Thou wilt for ever continue that stubborn Rebel thou wert here: for ever an Enemy to God and all Goodness; for that Reason incapable of Happiness, of any Happiness, and that for ever; and this because thou hast made thyself incapable of ever turning and feeling the Love of God.

DOUBT-

DOUBTLESS! The very Separation from God implies Misery: Every Degree of it, is a Step which leads thereto. And as those Iniquities and Evil-doings, by which Thou art now separating thyself from Him, are only leading thee to an entire Separation, and, by that Means, to utter Misery—Misery, greater than that of lying in *Fire and Brimstone*, and a *Flame which will never be quenched*; though that be the most dreadful Thing we can now conceive, or imagine—so, from the Moment that thou art utterly separated from God, thou wilt find thyself utterly incapable of ever feeling His Love.

DECEIVE not thyself, therefore O my Soul! Do not deceive thyself, with any false Notions of either the Justice, or the Mercy, of God. Even His Mercy, boundless and infinite as it is, cannot save thee, if thou wilt not now, in this Time of Grace, faithfully labour, through His Help, to save thyself. Through *Jesus Christ*, thou art now allowed, and even invited, to have *Communion* and Fellowship with Him: to put thyself under the Guidance and gracious Influences of His good *Spirit*: to let *Him* help thee in turning thy Heart, and feeling the Love of His Holiness and Good-

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Goodness. As yet He spares thee, keeps back the Hand of Justice, and is loath to deliver thee up, even to the Death of the Body. But the Time is coming, thou knowest, when it must be done: and if then thou hast no Love of God in thee, *that* will be *the Condemnation*—that, the Thing which will force thee to *depart*, and that for ever, from *His Presence*, and *therefore* into Misery and Torments both unconceivable and everlasting. *In His Presence is Life*: but in a total, entire Separation from it, and all Communion with Him, is Death, *the second Death*: or that State of Horror and Anguish unsupportable, which the holy *Scriptures* so awfully represent, by Things the most dreadful and shocking to human Nature.

AND yet thou must not complain, or think thyself hardly used, O my Soul! because it will be all *the Fruit of thy own Way*, and the Effect of *thy own Devices*. Perfect Justice neither will, nor can, do thee any Wrong: It will not make, but find thee miserable, and for ever incapable of being any Thing but miserable. It will, therefore, only let thee have thy Portion; only leave thee in the State in which thou resolutely chusest to be, without any Sense of His Love; any Desire of partaking in His Holiness,

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linefs. Bid to *depart*, indeed, thou wilt be: but one Reason, furely, will be—and what a dreadful Reason for thee! to find—that, covered with Confufion, and with Guilt, thou *couldft not bear* to ftay, in the full Light and Glory of *the eternal Power and Godhead*.

THOU haft feen, O my Soul! what thy own Reason affures thee of, in this Matter.—And, How fhould I blefs Thee, O my God! for leading me to think of it, by the many awful, but gracious, Warnings of Thy Word! for calling me to remember, that the Time is coming when *every Man fhall receive according to his Works*; that *Indignation and Wrath, Tribulation and Anguifh*, will be upon every Soul that doth Evil; that *the Wicked fhall go away into everlafting Punifhment, but the Righteous into Life eternal*.

THE Warning of the one is as plain, and as fure, as the Promise of the other: and both of them proceed, alike, from Thy Mercy. Thou *willeft not the Death of a Sinner*: Thou wouldft have *all Men to be faved*, therefore Thou givelt warning. The Wicked muft *depart*: it is neceffary; they cannot bear the Light and Glory of Thy Heaven. Therefore they *muft depart*: de-
part

part *from Thee*; and that alone implies Misery unconceivable. But lest our dull, inconsiderate Hearts, should not duly apprehend, either the Greatness or the Eternity of it, Thou hast graciously added, *into everlasting Fire*; and that *prepared for the Devil and his Angels*—which was their proper Place; the only State *fit* for them, when their Corruption had forced them from Thy Presence: and which every one that continues hardened, and resolutely, like them, resists all the gracious Offers of Thy Love, must partake in. Must—because even Thy Mercy cannot save Them: because all the Riches of Thy Love, even in *Christ Jesus*, have been offered, but set at nought and despised; because they have thus shewn themselves incapable of being ever made to feel Thy Love, or to have any Liking to the Ways of Thy Holiness. Therefore they *must depart* from it, and that for ever, as being grown past Feeling, and in no Way to be made sensible of Thy Goodness and Love.

O MY God! let my Soul ever bless Thee for giving me these gracious Warnings. Though others dispute against the Eternity of that *Hell*, and the Justice of those Torments, which will be the Portion of those that will not love Thee; let me
ever

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ever remember, that they will be the necessary Effect of my own Obstinacy, and even less than I shall deserve, if I should refuse to do it; that Thou art the great Fountain of Goodness, *righteous in all Thy Ways, and holy in all Thy Works*, but yet canst not force Heaven, or Happiness, on those who push it from them, and *judge themselves unworthy of it*; that *Thy Mercy is over all Thy Works*, and will be extended to all, in every Way that they are capable of it; that none will be excluded but those who are, in every Way, incapable of it: only those who have defied Thy Justice, and set at nought Thy Love; who, therefore, *must depart* and take their Choice; their dreadful Choice—the Lake *prepared for the Devil and his Angels*—which they *must* bear, because they *cannot* bear the Light and Glory of Thy Presence; the Brightness, and dazzling Beams of Thy Purity, Thy Holiness, Thy Goodness and Soul-ravishing Love.

THEY *shall be punished*, Thy Scriptures tell me,* *with everlasting Destruction from the Presence of the Lord, and from the Glory of His Power*. It is Thy glorious Presence, I see, which they cannot bear: to *them* it would be as a *consuming Fire*. Before it is fully displayed, therefore, to the perfect Con-

* 2 Thess. i. 9, 10.

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Consummation and Bliss of Thy Saints—in the Day when Thou shalt come to be *glorified, and admired among them that believe*—Thy Enemies must go away, trembling, to their Prison; to take their Portion; to feel what they have chosen—the being shut up there, in Darknes and Horror everlasting, with accursed Fiends and Devils, without any Communion with or Feeling of Thy Soul-comforting Love.

O DREADFUL Case! the Case of those, who have left themselves no Portion, but Damnation; no Place, but that *prepared for the Devil and his Angels*: who, thro' their own strange Perverseness and Obstinacy, are become incapable of any Mercy, even from Thee, the great Fountain of Mercy: who, therefore, must go away and depart, lest they be overwhelmed and sunk into greater Confusion by those shining Mercies, and the Brightness of that *Glory, which shall be revealed*

IN Mercy, good Lord! I beseech Thee; In Mercy prepare and fit my Soul to behold it. I have sinned, I confess; but I repent, and, thro' Thy Grace, will be ever labouring to bring forth the Fruits of Repentance. From this Time, and from henceforth, even for ever, I will be calling
after

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after Thee, and saying, *My Father! Thou art the Guide of my Youth: and even to hoary Hairs, Thou art He!* Even so, gracious Lord! Thou art He whom my Soul shall be still looking after and desiring. Thou hast ravished me with *the Riches of Thy Love in Christ Jesus*, and my Heart is ever longing for Thy Salvation.

MY Desire — my humble, constant, fervent, earnest Desire — is, that Thou wouldst *save me from my Sins*, and fill me with Thy Love. The Desire is from Thee: and canst Thou despise the Work of Thine own Hands? Wilt Thou not perfect the Repentance, and that Desire of returning to Thee, which Thy Grace and good Spirit hath begun in my Soul? In *Jesus Christ*, Thou hast graciously assured me, Thou wilt. *Him that cometh to Me, I will in no wise cast out* * — is the Promise; the gracious Promise, which bids me hope for Life, and even *Life eternal*, thro' *Thy Love*: tho', in myself, I deserve nothing but Death and Fire everlasting.

ON this merciful Promise, and the gracious *Jesus*, the Almighty *Saviour*, who made it, I humbly fix my Hope. I come to Thee, O *Jesus!* I come, desiring to be
saved

* John vi. 37.

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saved *from my Sins*, yea, all my Sins. Both many and grievous they have been, they are. But—make me to *love much*, that they may all be forgiven. Make me one of *Thy Sheep*, that always *hear Thy Voice*, and follow Thee. Do this, and speak the Word—*None shall pluck thee out of My Hand*; and nothing shall ever *separate me from Thy Love*. Then—*Rejoycing in Hope*, I will follow Thee, tho' it be thro' Tribulations, here on Earth. Yea, *Rejoycing in Hope*, and with a full Assurance of the Crown, which Thou art preparing *for such as love Thee*, in Heaven. *Amen.*





*Some ACCOUNT of the chief
MATTERS, proposed to be at-
tended to, in the foregoing
Meditations.*

PART I.

MEDITATION I. considers — that Happiness is to be found only by knowing and having Communion with God — that Man is corrupt, polluted with many Sins ; by which Means he is become unworthy, and even incapable of it, without cleansing — that, therefore, he is not what God made him, but must labour to be renewed, and restored to his original Perfection — The Comfort of looking for this Mercy in the Holy Book, *the Bible*.

MED. II. — *The Bible* shews the Goodness and great Mercy of God : His creating Man after His own Image in Righteousness ; — Man's Fall — The Promise of a Redeemer, and that
made

made known to all the World. The Reasonableness of believing these Things, upon the Authority of *the Bible*, appearing to be the *Word of God*: and given *by Inspiration*, from its being received as such after a careful Examination; and from the Things it contains, which it was not in Man's Power to invent, or devise. Revelation afforded in such Measures as were most expedient, till *the Fulness of Time* was come, when Jesus fulfilled the Promise, and proved Himself *The Redeemer*, by His Works—by turning Men from Darkness to Light—by gathering and preserving to Himself a Church, not perfect as yet, but to be made so in due Season, as may appear, from what is already done, with undeniable Evidence, to such as will consider.

M E D. III.—The Comfort of *a Saviour*—and the Use—to make us know and love God. Sufficient Reason to love God, the World always had: but His Mercy hath abounded towards us, in *Christ Jesus*, the more to provoke our Love, and quicken our Endeavours after Holiness—which is not to be attained, but through the Grace and Mercy which is by *Jesus Christ*.

M E D. IV:—The Riches of God's Love in redeeming us *by His Son*, and the Effect it should have upon our Hearts. The abundant Evidence we have of this Truth, in the Words of *Christ*—in His making the Atonement—in His coming to give *us* the Adoption of Sons—in His declaring Himself *One with The Father*, &c.—and praying that we, in like Manner, may be *One*—in His declaring that *He* gives Life eternal. The Words
of

of *Christ* a satisfactory Reason, and a sufficient Answer to all Objections. *My Father is greater than I*—how to be understood. The comfortable Truth appears further, from our being to trust on *Christ* for every Thing—from His knowing The Father, as He knows Him—from His doing, in all Things, as The Father doth—from His being to be honoured as The Father. Therefore it is the Will of The Father, that we believe Him to be *a true Son*, and *One with Himself*, adoring the Riches of that Love which moved Him to give *Him* for our Redemption.

M E D. V.—The Riches of God's Love in His giving us also His *Spirit*, who is set before us as God and Lord—in that He makes us Temples of The Living God—is called The Lord, 2 *Cor.* iii. 17—proceeds from God, and is *His Spirit*, the sanctifying Spirit, who divides to every Man severally as He will: whom therefore, we are to love, to worship and to glorify, with The Father and The Son, with an undivided Affection, and with all the Powers of our Soul; from an earnest Desire of, and with earnest Prayers for, His assisting and sanctifying Grace, without which we perish for ever.

M E D. VI.—The Mystery of a *Trinity in Unity*—not to be comprehended—but acknowledged with an humble Faith—because it is revealed. The Reasonableness of believing in heavenly Matters, upon the Testimony of God. This Testimony He has given, in *the Scriptures*; there representing His Son, and Spirit, as One with Himself: who is, therefore, Three-in-One, and

and as such to be worshipped ; as appears from the Manner in which He is worshipped by the Heavenly Host—from the Form of Baptism—and from the Form of Blessing, 2 *Cor.* xiii. 14. It is the Will of God that we should believe this.—The Reason of God's revealing no more of His incomprehensible Nature, was our Weakness: which is unable to bear more. But He revealed so much, to teach us Humility and Love—to prevent the dividing of our Affections—to fix them entirely upon Himself—our Father who is in Heaven—the Creator, Saviour, and Sanctifier—One-in-Three, and Three-in-One ; whom—with the Saints departed—we are thus to believe in, and to worship, on Earth ; that we may be prepared to see Him, as He is, in Heaven.

P A R T II.

MED. I.—The Necessity, and the Comfort, of a *Mediator*—who is *Jesus Christ* : able to purge the Conscience ; worthy to make the Atonement, and to receive the Honour which is due to a *real Mediator*—the Giver of Peace, and Grace, and Life eternal—who ever lives, and in whom we may, at all Times, securely trust. He is, also, The *Saviour*—therefore, the *God of Israel*—therefore The Lord—the One Lord, who purifies us to Himself—to whom all should live, and every Man shall give Account—to the Glory of God the Father ; who redeems, and governs, and judges us, by this His
Son

Son—to give Penitents the fullest Assurance of Mercy, and to fill every Heart with Love and a true Desire of living to His Honour.

M E D. II.—The Reason why eternal Life must be sought for in the Knowledge of God and of *Jesus Christ*, whom He hath sent. It is because He is a Son—shewing all the Riches of His Love—to be glorified with Himself, and acknowledged as a Son,—a Son, *in Truth and Love*; who would redeem us *from all Iniquity*, and make us feel the Power of Godliness.

M E D. III.—Proposes to enquire into the Meaning of *Mark* xiii. 32.—but with Reverence and the Obedience of Faith. The Word *know* appears sometimes to signify *making known*. This Sense agreeable to the Context, and to *Rev.* i. 1. *Christ*, therefore, might only deny His *making known*—His Words are a Check to vain Curiosity, and a Pattern of referring all to God. They did not lessen the Disciples Belief of His Divine Knowledge—They *may* imply that the Knowledge of *that Day and Hour* was not communicated to His Human Nature, which is said to have increased in Wisdom.—Either of these Senses may satisfy us: nor is there any Doubt but that *Christ* searcheth the Reins and the Heart, having all Things naked and open before Him. The Use of that Consideration.

M E D. IV.—proposes to enquire into the Meaning of *Then shall The Son also be subject*—The Words shew The Son to be of the same Divine Nature with The Father, and confirm our Belief
of

of that great Truth. They relate to *Christ's* Mediatorial Kingdom, which He is to deliver up, that God may be all in all; and that there may be a further Revelation of the Manner of His becoming the *Second Adam*. What this will be it becomes not us to enquire: but to confess Him equal with The Father, as Son of God; and remember—— that this Faith is the Rock on which *His Church* and *our Hope* of Salvation is built—that of His Heavenly Kingdom, as Lamb and Son of God, there will be no End: and that, into this Kingdom, we shall find no Entrance, without becoming *Followers of Him*.

M E D. V.—is on the gracious and condescending Words of the Lord *Jesus*; particularly on *John* xx. 17.—which He spake only for our Comfort and Encouragement. The Shame of turning them into an Argument against His *real* Divinity. The Design, and use of them—as also of *Ephes.* i. 17.—and likewise of *Psalms* xlv. 6, 7.—and further yet, of *Christ's* Example in fulfilling all Righteousness, by praying to The Father, &c. How this should affect us.

M E D. VI.—is on suffering for *Christ* and the Reward of those who are called to it. How it proves Him to be *very God*—and leads us to trust in Him, and endeavour that He may be with us, and in us.

M E D. VII.—The Danger of being *spoiled through Philosophy and vain Deceit*. The Way of guarding against it—particularly, by observing the Manner of speaking, and acting, ascribed to God

in the *Old Testament*, and the Words of our Lord *Jesus* in the *New*. How He speaks, in His own Name, in the same Way, and with the like Authority— How He went into the Temple, shewed it to be His own, and there received Divine Honour. The Comfort of considering this — and the Use ; in quickning our Endeavours to glorify the Name of the Lord *Jesus*, thus appearing to be *Lord alone*, and truly *One with The Father*.

M E D. VIII.— *Christ* instituted the *Sacrament* of His Body and Blood, in Remembrance of Himself. What it teaches us ?— that He has redeemed us *to Himself*—is the Lord that bought us ; with whom we have Communion in this Ordinance. This appears further, from the Desire of all the *Apostles* to be distinguished as *Christ's* Servants— from the Words of St. *Paul*, 1 *Cor.* x. 16— 21— from the general Sense of *Christians*, receiving this *Sacrament* as the Seal of a Covenant with *Christ*, as Lord — the Lord that *knoweth them that are His*, and expects *His People* to depart from Iniquity. Hence, we are to examine ourselves, whether we are truly such— to consider *whom* we come to remember— and for what End ; even to declare ourselves *His Servants*— whose Goodness we abuse, and whose Justice we provoke, if we are not truly such. The Assistance of the Holy Spirit necessary to make us such, and to be obtained, chiefly, by the devout Use of this Ordinance—as the Means of our Union with *Christ*, and partaking in His Atonement. It concerns us to beware of either neglecting or profaning this holy Ordinance.

M E D. IX.—Love should constrain us *to adorn the Doctrine of Christ*, with great Thankfulness, for the Father's Goodness in sending Him—for His Condescension in coming—in a joyful Expectation of His glorious Appearing, to the Comfort and everlasting Reward of His Servants. Though worldly Cares, &c. draw us off from considering these Things, yet still we should strive to fix our Thoughts, and labour and pray for the Assistance of Divine Grace. It is our Duty, our Wisdom, and our Happiness, and—*Jesus* will help us.

M E D. X.—*Ephes. iv. 46.*—sets before us *The Trinity in Unity*—the *One Spirit, One Lord*, and *One God*, being the *One Father of all, who is above all, and through all, and in us all.* The Manner above our Comprehension, but the Thing to be esteemed certain, because it is evidently taught in *Scripture.* The Spirit that opposes Christ's Divinity set before us as Anti-Christian, *2 John 7.*—from whence we learn the great Importance of that Doctrine: as also, from the Danger of lessening the Love of God in our Redemption; and further, from *John viii. 24,* teaching us the Impossibility of being cleansed from our Sins, without believing it. They who reject this Doctrine, not to be received—but prayed for; that they may *see The Son*—and so obtain eternal Life, when *The Son* shall come *in the Glory of The Father*, so proving that He is *One with The Father.*

M E D. XI.— The Greatness of God's Love, and the Wonders which appear in *the Manner of our Redemption*. How it draws our Souls to love Him, by shewing us all the Charms of Divine Goodness, in *The Almighty Word made Flesh*—wearing the *Form of a Servant*—enduring the *Contradiction of Sinners*—humbling Himself *to Death*, even the *Death of the Cross*—only to redeem and buy *us* off from all Iniquity. What Acknowledgments it calls for ! What Effect it should have on our Souls !—

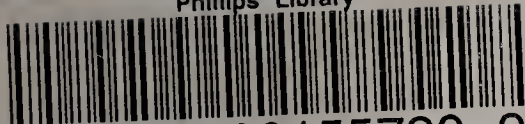
M E D. XII.— is on the Condemnation of the Wicked to everlasting Torments. Its Justice and Necessity, arising— from their Want of Love to God— chusing a State of Separation from Him, and making themselves *unable to bear* His Presence : by which Means they become incapable of any Happiness, and leave themselves no Portion but Misery everlasting. Of this God has graciously given Warning ! The Thanks we owe for this Mercy, and the Care we should take in preparing ourselves for the Manifestations of the Divine Presence — lest we be found unable to bear it. Believing in, and following *Jesus*, the Way.

E R R A T A.

Page	13.	Line	25.	for <i>thro'</i> , read <i>tho'</i> .
	73.		26.	for <i>Goodness</i> , read <i>Gladness</i> .
	149.		6.	for <i>gladly</i> , read <i>glad</i> .
	159.		10.	for <i>they are</i> , read <i>them that are</i> .
	174.		14.	for <i>them</i> , read <i>then</i> .
	196.		1.	read <i>State of Subjection</i> .
	202.		10.	read <i>of his Servants</i> .



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